E. H. Barker.

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Vindiciæ Academiarum

CONTAINING,

Some briefe Animadversions upon

Mr WEBSTERS Book,

* of Cletherow. ibid. p. 144.

STILED,

The Examination of Academies.

Together with an Appendix concerning what M. *Hobbs*, and M. *Dell* have published on this Argument.

By Seth Ward, Sevilian P. in ye Univ. of Oxf.

whilst He con:tinued in ye Chair He writ this in a jocose Stil. Dr Pope in his Life pag. 26. f.

OXFORD,
Printed by *Leonard Lichfield* Printer to the University, for *Thomas Robinson*. 1654.

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SIR,

THERE came lately to my hands since I came to this place a Discourse stiled the *Examination of Accademies*, (which I herewith send you) It pretends to the reforming of Publick Schooles, and the promoting of all kind of science. I must confesse my selfe at first sight, very much pleased with the undertakeing, as being suitable to my owne frequent wishes, and what I conceived might with some reason be hoped for in this inquisitive age. And therefore I came to the reading of it, with great expectations of finding somewhat answerable to the nobleness of the attempt.

But I quickly discovered, that I was like to be much disappointed in that hope, & that besides a Torrent of affected insignificant tautologies with some peevish unworthy reflections, & the repetitions of some old & trite cavills, together with severall bundles of grosse mistaks there was litle else to be expected from this Author.

Two grand incapacityes for such a worke, he quickly discovers himselfe guilty of, that are not to be pardoned or excused in such an undertaker.

1. His ignorance of the present state of our Universityes which he pretends to reforme.

2. His Ignorance in the common grounds of those Arts and Sciences which he undertakes to advance and promote. In both which respects he must needs fall under that censure of *folly and shame*, which *Solomon* doth ascribe unto those that will venture to judge of a matter *before they understand it*. Prov: 18.13.

1. For the present state of the Universityes. He supposes and takes it for granted, that they are so tyed up to the Dictates of *Aristotle*, that whatsoeuer is taught either against or besides him by way of refutation or supply, they do by no meanes admit of, so much as to any consideration or debate, but are wholy ignorant of it.

Which is so notoriously false, that I should very much wonder

with what confidence he could ſuppoſe it, if I did not finde Mr *Hobbs* likewiſe guilty of the ſame miſtake. Whereas thoſe that underſtād theſe places, do know that there is not to be wiſhed a more generall liberty in point of judgment or debate, then what is here allowed. So that there is ſcarce any Hypotheſis, which hath been formerly or lately entertained by Judicious men, and ſeemes to have in it any clearenеſſe or conſiſtency, but hath here its ſtrenuous Aſſertours, as the Atomicall and Magneticall in Philoſophy, the Copernican in Aſtronomy &c.

And though we do very much honour *Ariſtotle* for his profound judgment and univerſall learning, yet are we ſo farre from being tyed up to his opinions, that perſons of all conditions amongſt us take liberty to diſcent fom him, and to declare againſt him, according as any contrary evidence doth ingage them, being ready to follow the Banner of truth by whomſoever it ſhall be lifted up.

Witneſſe the publick *Lectures of our Profeſſors*, the Poſitions or Queſtions maintained in the *publick Exerciſe of the Univerſitie* for Degrees, & in the *private Exerciſes of Colledges*, beſides the *Inſtructions and readings of many Tutors*, wherein the principall things which this Author doth accuſe us to be ignorant of, and enemies unto, are *taught* and owned, and I can aſſure him they are ſo well *learnt*, that for all his contempt of the Univerſityes, we have here many young boyes (who have not yet attained *to that very proud & vainglorious title of Bachelours of Art*, (as he is pleaſed to phraſe it) that are able to reforme this Reformer, in thoſe things, wherein he thinks us all ſo ignorant, and himſelfe ſo great a Maſter.

2. And for his ignorance in the common grounds of thoſe things which he undertakes to advance and promote, his whole Diſcourſe doth not ſo clearely prove any thing elſe, (not that which he intends by it,) as it doth prove this.

Let any ſerious man but conſider the two firſt Chapters of it, wherein he endeavours to prove, *Univerſities are not in any kind uſefull to fit men for the Miniſtry, but oppoſite thereunto*, pag. 3. *And that thoſe Syſtems of Theology, which are therein taught are not only uſeleſſe but hurtfull*, pag. 10.

One might reaſonably expect that upon flinging out his Gauntlet for the defence of ſuch poſitions as theſe, this Author ſhould muſter up his forces, and appeare at leaſt with ſome ſeeming ſtrength and reaſon. And yet he doth nothing leſſe.

His Arguments to this purpoſe being generally ſo triviall, coincident, inconſequent, that we ſh uld looke upon it as a ſigne of very

very great negligence or ignorance in many of our young Boyes, if they should debate matters in so impertinent and loose a manner. And I must observe by the way, how this Author doth herein give sufficient warning what we are to expect from him in the *Reforming of Logick*, of the use of which he himselfe understands so little, that will teach a man how to *define* and *distinguish*, to understand *Consequences* and *Method*, and by this meanes to speake *clearely*, *strongly* and *plainly*: To which he is altogether a stranger. Nor is it to be much wondered at, if he appeare an enemy to Syllogismes, (as he afterward professes) considering how wildly his own arguments would looke, if they were to be put into that dresse.

He supposes in both these Chapters, that the Universities doe undertake to teach spirituall knowledge, and to furnish men with such gifts, as do only proceed from the Spirit of God. And this is the chiefe foundation that he doth erect his following heap of Arguments upon, then which nothing can be more groundlesse or false. There being no man, (that ever I heard of) who hath believed or asserted any such thing. And I cannot think it any great presumption to believe that I understand the tenets of the University in this point as well as he. I am sure it hath been the common opinion amongst them, that there are three kind of gifts materially requisite to compleat a man unto the Ministeriall function.

1. Something to be infused by the Spirit of God, which must illuminate him to understand the misteries of the Gospell, and affect his heart with an experimentall savour, and acquaintance with those sacred truths wherein he is to instruct others.

2. Some naturall abilityes in respect of solidity of judgment, strength of memory, warmenes of affection, readinesse and volubility of speech, by which he may be rendered much more serviceable in that worke, then those that want these abilities.

3. Something to be acquired by our own industry and the teaching others; Namely, a distinct and methodicall comprehention of the severall subjects to be treated of, together with the meanes or advantages that helpe to facilitate the worke of instructing others.

In which respect it may be of singular use for a man to be acquainted with the severall Scriptures and Reasons, that are more immediately pertinent to any particular head in Theologie, as concerning God, his Attributes, Workes: The fallen estate of man, the meanes of his restitution &c. The dutyes of the Law and

Gospell together with many particular cases of Conscience which are incident to the various states and businesses of life.

Concerning all which things, sure it can be no hinderance to a man (as this Author supposes) to have all the most materiall notions upon any subject, put together, cleared up and stated by the concurrent labours of many wise and good men, after much consideration and experience about them. And this is that Theologie, which the Universities do pretend to teach, and though it doth not exceed the sphere of those common gifts which meer naturall men are capeable of, yet is it of such singular use to enable a man to speake distinctly unto severall points, to confirme truth, to cleare up difficultyes, answer doubts and consequently to help in the worke of informing others: That I am not able to imagine any reason, why an eminent ability in *this kind* might not be sufficient to make a man capable of a civill degree, as well as skill in any other faculty.

I am sure the preparatory studies required to the profession of Physick or Civill Law, are not more then for this Theology, nor is it lesse copious for its extent, or of lesse importance and usefulnesse for its end, then either of the other Faculties.

Now unlesse this Author will say, that he who has grace, and is without these gifts, is better able to Teach, then he that hath both grace and these gifts too, he hath no reason to complaine of the uselesnesse and danger of Academicall education, in reference to the worke of the Ministry.

Whereas he doth object that *these common gifts are a Temptation to pride, confidence, boasting:* That is meerely accidentall: So is health too, and liberty, and all other naturall or acquired abilities, and he may upon as good grounds, hope to perswade men to love sickneſse and slavery, as to preferre Ignorance before that Knowledge of this kind that is to be learnt in the Universities; the best things that are (even Grace it selfe) may be accidentally hurtfull by the abuse of them, but that is no argument against their proper usefulnesse.

Coloss. 2. 8. As for his objecting that place of the Apostle, where he bids to beware of Philosophy: If that prohibition be to be understood absolutely, and without limitation, why doth he here pretend so much to the knowledge of it himselfe, and to the Advancement of it in others? The same answer that he will make for his own vindication, will serve for his Objection. But besides if he consider the place better, he will find the words to be, Beware least any *man*

spoile

ſpoile you through Philoſophy and vaine deceit. Where 'tis the abuſe and not the uſe that is prohibited.

I cannot paſſe over this ſubject without taking notice of the neare affinity betwixt his third and fourth Argument againſt ſchoole Theologie, *pag.* 14, 15. In one he quarrells with it becauſe tis drawn into a *ſtrict Logicall Method.* And in the next, becauſe *tis a confuſed Chaos.* Are they not judicioully put together? And is not the man very quarrellſome? That out of zeale to contradict his Adverſaries, takes no care of contradicting himſelfe.

What a looſe and wild kind of vapouring is that *Cap.* 3. about *Cryptography*, and the *univerſall Character* wherein he ſuppoſes the Univerſities to be wholly ignorant, *none of them having ſo much as touched at theſe things. pag.* 24.

But above all, the man doth give me the freeſt proſpect of his depth and braine, in that canting Diſcourſe about the language of nature, wherein he doth aſſent unto the highly illuminated fraternity of the *Roſycrucians* In his large encomiums upon *Jacob Behem*, in that reverence which he profeſſes to judiciall Aſtrologie, which may ſufficiently convince what a kind of credulous fanatick Reformer he is like to prove.

How wretchedly doth he abuſe ſome ingenious opinions by his ignorant managing of them, particularly the copernican Hypotheſis; In the defence of which he urges ſuch pittifull arguments as are enough to fright a ſerious man from the beliefe of it, & to breed a prejudice againſt it in ſuch as are that way inclined.

It is enough to nauſeate and make a man ſick to peruſe his crude and jejune Animadverſions upon *Logick*, *Mathematicks*, *Phyſickes*, *Metaphyſickes*, &c. with the expedients or remedyes which he propoſes, wherein he has abuſed ſome good Authors, by his ill managing the notions that they have ſuggeſted to him.

I muſt needs confeſſe that at the firſt ſight of this Book, I had a very great deſire to know what the perſon was who had put himſelfe forward to ſo noble an attempt, as reforming all Schooles, and advancing all Arts. But for that he doth in his Epiſtle at the beginning referre wholly to his Booke, whereby he ſaith he will diſcover himſelf *as Hercules doth by his foot & the Lion by his pawe.* But if I were to judge of him by the impreſſions which he therein makes of his foote or pawe, I ſhould not by that gueſſe him to be either a *Hercules* or a *Lion*, but ſome more weake and leſſe generous Animal.

I have heard from very good hands that he is ſuſpected to be a Friar, his converſation being much with men of that way, And the true deſigne of this Booke being very ſuitable to one of that profeſſion, Beſides that his ſuperficiall and confuſed knowledge of things is much about that elevation.

I ſhould have been apt to have conjectured him to be ſome obſcure perſon, whoſe peeviſh malecontented humour had brought him into the gang of the vulgar Levellers: Amongſt whom his ability to talke of ſome things out of the common road, hath raiſed him to the reputation of being τὶς μέγας, ſome extraordinary perſon; and by that meanes hath blowne him up to ſuch a ſelfe-confidence, as to think himſelfe fit to reforme the Univerſityes.

And thus *Sir* have I given you my ſuddaine thoughts upon the curſory reading of this Examen. And though the Booke will appeare unto all Judicious men but ſlight and contemptible, yet becauſe it may light into the hands of ſome weaker perſons, who may be apt to take accuſations for convictions: It would not be amiſſe if for their ſakes ſome body would vouchſafe more particularly to examine this Examiner, and to diſabuſe ſuch as may be ſeduced by him. It is part of that Scholaſtick imprudence, which men of our profeſſion are ſubject unto, to ſit downe and ſatisfie our ſelves in our owne knowledge of the weakeneſſe of ſuch Adverſaries, without taking any paines to ſatisfie others, who are not ſo well able to judge.

I ſhoud think that Mr *Alex: Roſſe* might in ſome reſpects be very fit to enter the liſts with this Champion. But I know not how farre he may at preſent be engaged in the Confutation of ſome better Booke. I am very ſure *Sir* there are many of your acquaintance, who if their leiſure and patience would permit, are able to play with this *Hercules*, and I ſhould think it a good recreation for ſome of their ſpare howers. And the hopes that you may be inſtrumentall for this is, the chiefe occaſion that provoked me to trouble you with ſo large an account of my preſent thoughts upon this ſubject.

It may ſeem ſomewhat odde and ſtrange to conſider what ſeverall kinds of Adverſaries have of late appeared againſt the Univerſityes. Mr *Hobbs*, Mr *Dell*, Mr *Webſter*.

The firſt of them being a perſon of good ability and ſolid parts, but otherwiſe highly magiſteriall, and one that will be very angry with all that do not preſently ſubmit to his dictates, And for advancing the reputation of his own skill, cares not what unworthy

thy reflexions he casts on others. It were not amisse, if he were made acquainted, that for all his slighting of the Universityes, there are here many men, who have been very well versed in those notions and Principles which he would be counted the inventer of, and that before his workes were published. And though he for his part may think it below him to acknowledge himselfe beholding to Mr *Warners* Manuscripts, yet those amongst us who haue seen and perused them must for many things give him the honour of precedency before Mr *Hobbs*.

The other (as farre as his character may be pickt out of his writings) is an angry fanatick man, who wanting himselfe such Academicall Learning as would become his relation, would needs perswade others against it, like the Ape in the Fable. But there is reason to hope that he may be shortly called to an account, and lay'd open by a person of eminent worth, whom he hath weakely provoked.

The last is this worthy Author, who by a smattering and superficiall knowledge hath raised himselfe a repute amongst his ignorant followers. In the strength of which he comes forth to teach the Universities. I should have used him with much more tenderness and respect, if it had not been very evident to me that it was not so much an ingenuous affection to the advancement of learning, as a froward and malicious prejudice against the Universities, that put him on to this worke.

But by this time I have tired you as well as my selfe, let me crave your pardon for this tediousnesse, and that you would continue to esteeme me for

SIR

Your most Affectionate

Friend and Servant

N. S.

SIR,

IF I ſhould gaine no other fruit beſide the pleaſure of my giving teſtimony to the ſervice and reſpect I beare you, it were a reward exceedingly beyond the labour of the taske which you (by recommending) have impoſed upon me. The advancement of Learning and the conſideration of deſignes tending that way, are things exceedingly ſuitable to mydeſires, theſe things have beene the argument of much diſcourſe, which I have had the hapineſſe to have with you. I muſt needs ſay that I ſhould not more deſire (next to the matters of the higheſt concernement) to meet with a Booke of any other argument, then ſuch an one as ſhould propoſe *expedients for the perfecting and promoting of all kinds of Science.* And that is the undertaking of the Booke you are pleaſed to ſend me, (in the Title-Page of it) ſo that the pleaſure you are pleaſed to give me in offering me under the notion of ſatisfying your deſires that which is ſo ſuitable to my owne, takes off all conſideration of labour in turning the times of my diverſion to ſcribling, and yet leaves me the hopes of your Acceptance, as if I had taken paines, or done ſomething in your ſervice.

I can eaſily conceive, that upon the ground which I have laid (of my delight in writings tending to the advancement of Learning.) I may raiſe a ſuſpicion that out of compleaſance to you I would diminiſh the ſervice which herein I offer you. Seeing the diſappointment of our earneſt expectations in things we ſeriouſly deſire, doth uſe to be unpleaſant to us, and ſuch a diſappointment you have ſufficiently fore warned me of in your Epiſtle. But I muſt profeſſe I am farre from any ſuch reach in Complement. *Deſignes* that way, do allwayes pleaſe me however managed, prouided it be not in the way of a dull and nauſeous mediocrity. You may perhaps Sir, impute this to ſome peculiary in my diſpoſition. Yet I have obſerved in other men, that they have expreſſed as great a pleaſure at the combate of *Clinias* and *Dametas*, as of *Amphialus* and *Muſidorus*, and when *Punteus* was in towne, I ſaw the ſobereſt of the ſpectatours as much affected at the imitations of the Zany, as at the Active, and (in their kind) admirable performances of the cheife Actor.

There is an excellẽcy in that which is uncouth, aſwell as in what is handſome;

handsome; and it is enough for me if any thing be excellent in its kind, and such I found (upon my slight perusall) to be the Booke you sent me, which to my Lord *Bacons* Advancement, and those which some others have designed, beares such proportion as I have intimated.

It remaines therefore that I humbly thanke you for so farre considering my Genius, which allwayes inclining me to Idlenesse, you have found out a way to imploy my vacancyes with a just satisfaction, such as doth arise rather from being slightly busied then not at all, rather from Trifling then perfect Idlenesse.

In complyance therefore with your desire, I mean to runne over this reverend Authour, not staying upon his expressions, or making a toyle of a pleasure but briefely touching upon the things he mentions, taking no care either of my passions or expressions, any farther then to reteine them within the compasse of civility.

Those things which you have taken the paines to confute, I shall not so much as once recite, the remainder I shall carelesly and slightly (that is, in my apprehension most becomingly) speake to.

'Tis true, you have given us a perfect character of him in your Epistle; but because some may conjecture that he knowes himselfe, better then you know him (though in truth you are much a better judge of him then he is of himselfe:) I suppose it may not be unusefull to gather together that Character which he hath given of himselfe, that doing him no wrong, and forming a just *Idea* of him in the beginning of my Discourse, the Reader may be prepared for a due recepti on of that which followes.

We may understand him by his stile (*oratio indicat virum*) and by his passions, wherein its hard for a man to dissemble.

HE enters in feare & proceedes in jelousies. His first feare is (of affrighting the tender Scholars) least he should be looked on as some *Goth or Vandall, Hunne or Scythian comming like a torrent from the Boreall mountaines of cold stupidity &c.* But for that his comfort is, that others cannot more *Experimentally* and *Apodictically anatomize his Idiocracy* then himselfe, wherein besides the ὕψος of his elloquence, there is likewise a βάθος of sence not fathomable by common understandings; as how *others* should *at all experimentally*, or he *himselfe* should *Apodictically anatomize* his *Idiocracy*. Epistle.

His next is a doubtfull pang, least he should be charged with over much confidence, & the proposall of fame for his Guerdon but here againe his bosome is his Sanctuary, I find him valiant (your petifull

full men are alwayes so) the sanctuary of his breſt and a ſentence of the *Accedence* are his retreat; & this is his comfort a *man is a man though he have but an hoſe on his head*, and *homo is a common name for all men.* 'Tis to be hoped his Examen may be favourable to the Gramar, who is thus beholding to the Accedence; Yet ſome men think he could not want an high degree of confidence that ſhould expect fame from compiling ſuch a worke as this.

His next encounter is againſt the ſuſpition of Avarice, as if he would ruine Univerſities to ſhare in the ſpoile. But this he doth ſufficiently confute by an Argument of ſuch a weighty conſequence, as I hope no man will be ſo uncivill as to deny. For he is *no Deane nor Maſter Preſident, nor Provoſt, Fellow, nor Penſioner*, and leaſt any man ſhould ſuſpect him to be of another order which he hath omitted *viz.* a Scholler; he gives aſſurance to the contrary by that new ellegance which he hath added to an old verſe,

Qui cadit in terram non habet unde cadat.

Which he hath reformed it into nonſence: Indeed although we hope that none could ſuſpect him of any ſuch interſt; Yet all thoſe Parties ought to thank him for his care in giving the world this ſatisfaction.

By this time he ſuppoſes the drouſy world awakened by the ſound of his thundering ſtile (and by the Proclamation of his heroicall deſignes) to enquire into the Origine and Education of him that dares cenſure (and defy all the Univerſityes in the univerſe Though he might choſe to anſwer; he won't be Cinicall but ſay, *That Hercules is eaſily known by his foot, and the Lyon by his paw*, his Treatiſe ſhall ſhew that he is a *free borne Engliſhman* (of the houſe of the *Webſters*) *and thats enough for modeſt inquirers.*

And now one would think this Herculean Lyon ſhould be no more afraid, but againe behold he trembles, leaſt ſome ſhould think his Treatiſe to be like *Plato's Republick*: Sr *Thomas Mores Utopia*, or the *Ld. Bacons new Atlantis*. But if they ſhould do ſo, they were ſurely much to blame, and 'twere an unpardonable errour, I ſhould be very glad to rid him from this feare, but I conſider it is the deſtiny of ſuch *Heroes*, borne for reformers of the world, to be men of working fancies, ſubject to mãy feares & trances. His predeceſſor in the Military way (the famous *Hero* of the *Mancha* miſtooke a windmill for an inchanted Caſtle, and this man (man did I ſay, this *Hero*) lyes under the ſame deluſion, relieve him I cannot, lament him I muſt,

O Webſter Webſter quæ te dementia cepit.

He

He hath a petty ſcruple yet remaining, leaſt he may poſſibly be charged with an infirmity of pilferingor nimming: But *he can ſay, with Macrobius, Omne meum, Nihil meum,* the Treatiſe is of his own invention (he found it in *Helmont, Verulam, Gaſſendus,* and ſome others) he hath indeed taken ſome *hints* to the mountenance of three quarters of the Treatiſe; but he *took them from ſtrong men, fighting with the ſteely inſtruments of Demonſtration &c.* and no man can accuſe him of *ſingularity,* whileſt Noble Heroes beare him *Company.*

Thus have you Sir, a character of this Noble Reformer, given us liberally by himſelfe, he would not calumniate the Academies, (but cenſure the *corruptions* of the preſent *Generation*) he profeſſes he hath *not done all he could,* ſo that if he faile, we muſt blame his *weakneſſe* not his *Will;* where by the way, obſerve the conſequence of his reformed Logick, he could have done more if he would, and yet we muſt blame his *weakneſſe* not his *will.*

Hitherto you have had *his* Apologies, he will now put *us* to *ours,* for *Explicit Epiſtola, Incipit Examen Academiarum.*

CAP. 1.

Of the generall ends of erecting publique Schooles.

HE acknowledges, that *no Nation hath been ſo ferall as not to honour Literature, for the Indians had their Brachmans &c. and theſe had their publick Schooles.*

The man we ſee thinks it brutiſhneſſe not to honour Learning, & the way for Learning to flouriſh, to be by inſtituting Academies. How infinitely are we beholden to him for this teſtimony.

Yet they had not ſo farre as he can gather (and thats as farre as ſome milder Author will furniſh him, for its hard to name from whence he had his Catalogue of *Brachmans, Magi,* and *Druides,* there are ſo many who taken with the bombaſt of their names love to recite them) *any publick ſalaryes: But their merit was their maintenance &c.* Here firſt it will be worth the while to obſerve his courſe of reaſoning, how it differs from ours in the Univerſities.

1. He cannot *gather they had publick Salaries.*
2. Therefore they had no Salaries at all (for *Their merit was their maintenance.*)
3. Yet *their excellence in arts procured them Advancement.*

I ſee the reaſon why he is offended at our Logick; But (to anſwere

ſwere ſeriouſly) if he have any meaning in this touch, it muſt be of bad ſignification to the Revenues of the Univerſities.

But it would be ſad, if things ſhould be modelled by this mans reading, or Univerſities were to ſubſiſt upon his collections.

Tis true, we never read of *Æſculapius*, what fees he took, nor of the price of *Homers* Ballads, yet we know that *Homer* had a mouth, elſe how could he ſing? And by the Immortality of his Workes we know that his drink was not water.

---- nec vivere carmina poſſunt
Quæ ſcribuntur aquæ potoribus.

This mans predeceſſor in the way of Knight Errantry, had like to have runne into a grievous miſtake, becauſe he had never read in any Author, that they uſed to carry money; and if M. *Webſter* compoſe himſelfe to the model of what he reads concerning thoſe ancient Worthies, I confeſſe I ſhould feare to keepe him company; for not reading of any ſhirts or ſhooes that they made uſe of, I know not how ſweet & cleanly I might find him.

Well Sir, that which followes is very ſad, and you having anſwered the Theologicall part, I intend to skip it over.

The ends of erecting Academies, have been in his account, the ſame in generall to all people, though they have differed in particulars.

Viz.
- Politick, in reference to the Common-wealth
  - Military.
  - Civill.
- Religious, ſerving to
  - Idolatry amongſt the Heathen.
  - The Miniſtry amongſt Chriſtians.

The Politick uſe he approves of, to the great happineſſe of the Univerſities, rejoyce therefore O ye Academies, for ye may remaine notwithſtanding the *ſtrenuous endeavour of the Scythians, the Gothes, the Vandalls, and the Huns. Dicite, Io Pæan.*

But the Religious uſe of them he diſapproves, and here it is that you have ſufficiently confounded him, and ſaved us the labour of a Reply, I ſhall not therefore need to ſpeake a word to his Theologicall Arguments, the judicious Reader will excuſe this Chaſme, being ſo happily prevented by your Learned Strictures, I ſhall touch upon that which you took no notice of.

It fell within the compaſſe of his wit, being ſo vaſt and comprehenſive to diſcerne, that languages may be judged uſefull to

Theology

Theology, see therefore how he will elevate their reputation.

It is not (he saies) *concluded which are the Originall Copies: and tongues teach but the Grammaticall sence.* It is indeed disputed which Copies are *Authenticall*, betwixt men of his Religion, and those of ours, but the want of Grammar, hath made a Protestant of a Friar, for by translating the word Authenticall, into the word Originall, he hath (by meer chance) renounced the Tridentine Councell, tacitely acknowledging the vulgar *Latine* not to be Authenticall.

But his Logick is as fortunate as his Grammar, he argues Tongues to be unnecessary to *Theology* (for I am loth to offend his tender eares or head) because they *teach but the Grammaticall sence, and a literall understanding:* Sir, you may perhaps demand a reason of the consequence, thinking the knowledge of the Grammaticall sence, to be necessary to the attaining of the Spirituall meaning, but I shall desire to be heard as to the Antecedent, and to be his remembrancer, that Tongues, nay Letters, have taught a way of Mysticall Theology, as mysticall as need to be, and not unworthy to be compared to his which followes; 'tis pitty he had not heard of the mysteries of the *Gnosticks*, nor the *Ziruph Gematry* and *Notariacon* of the *Cabalists*, that one might have gained his favour to the Greek, the other to the Hebrew Tongue, to the advancement of *Marcus* and *Colarbasus*, and the sparing of *Behemen* & *De Fluctibus*.

But the knowledge of Tongues is built upon no surer a foundation then tradition all Faith. Alasse! who knowes there ever was such a language as Greeke or Hebrew or Latine, or that the words do signify as we are told. Mr *Webster* is a deepe thinking man, and will not be put off without a *demonstration* or *revelation* (you charge him wrongfully with Popery he hates traditions) and will not *I* warrant you upon tradition believe that *caput* signifyes a *head*, or that this word *head*, can represent that noble part of his stiled in the verses before his Book his *bonny seonce*, where so much wit & Learning is inskulled, in this point surely he may say, *if he be not guilty of too much dubitation, with Pyrrho, he is not over confident with Aristotle.* Preface.

But there are errours in all translations, therefore toungs are unnecessary. how necessary to renounce their reason, is it for those who deale with them of the Mystery. Some would have thought because there were errours therefore the study of Languages are necessary; that were indeed the Logicall consequence, but the other is the Misticall.

His last Argument of making men proud of their skill you have answered

answered, and this for the first Chapter as to what you thought worthy of your notice, the Second concerning Schoole-Theology, hath felt likewise the weight of your hand: I passe on therefore to the Third, being earnest to tast of his Humanity.

CAP. III.

Of the Division of that which the Schooles call Humane Learning, and first of Tongues or Languages.

THAT which he Proposes in the Third Chapter is to
- speake
  - 1. Of the division of humane Learning, made
    - by
      - The Schooles.
      - Himselfe.
  - 2. Of Languages, where he proposes,
    1. Their uselessenesse.
    2. A Dispute about the way of Attainement, Whether that by Grammar be the best.
    3. Errors of Grammar.
    4. Advancements, by
       - Hieroglyphicks.
       - Symbolismes.
       - Steganography.
       - Universall Character.
       - Language of Nature.

The first part of his undertaking, I shall not stand much upon, because the good man ha's hinted at some others worthy of more consideration, the good man (for I feare I offend when I call him Master *Webster*, because of *pag.* 11.) is offended that knowledge should be divided into Speculative and Practicall: *Naturall Philosophy hath for its object, Corpus Naturale mobile, and the end is not Speculation, and so its practicall. Mathematicks hath taught men to build houses, &c. therefore that is Practicall, and the Schooles would have them Speculative.* A sad thing, and worthy the Animadversion of this great Reformer.

Now if the Schooles should answer, that the end of these Sciences may be practised, and yet they may be speculative, I know not what he would reply. I am much given to observe the course of his ratiocination, which alwaies ends in Mystery. See then how

how he proceeds for Naturall Philosophy. This cannot be Speculative, for the end of it is more sublime then to rest in Speculation. Well, whats the end? to behold *the eternall power and Godhead*, that's *speculation*: but farther, to be drawne to worship him, thats indeed practise; But lastly, to worship him, that we may come to the vision of him, that's Speculation; the end therefore of it may be Speculation, and so the Schooles escape a whipping.

For what he saies concerning the Mathematicks, as you know Sr it cannot choose but move mee, they have bin sometime accounted my Mistresse, and Jealousy must work when I find another courting her, and that so passionately that he falls into an Extasy: (*O sublime, transcendent, beautifull, and most Noble Mistresse* (quoth he) *who would not be enamoured on thy Seraphick pulchritude &c.*) But making my approach to him, I find him at his distance, praying (like some moping Friar to the Lady of *Lauretto*, or like) the Nephew of the Queene of Faery, and uttering a speech to her, made by *John Dee* in his Preface, enough to satisfy mee, that she is yet pure and untouched by him, and hath not entertained him into any familiarity. Pag. 19.

Seriously Sir, had he read the Book as well as the Preface, nay had he understood but the two first Propositions, he would have perceived, how Theorems doe serve in order to Problemes, and practise may be the end of contemplation, and so againe the Schooles might have escaped him.

Well! but see *him* divide now the Arts and Sciences, behold him coming to it with his cleaver, or rather with his Herculean beetle endeavouring to split them in three peeces.

1. *The first are those that though they seeme to conferre some knowledge, yet they doe it in order to a farther end, and so are instrumentall.*

And this part, according to this Author, ought to comprehend all Arts and Sciences, and so the block of Sciences, hath escaped the wedge, though it hath felt the Beetle-head.

2. *Those which conferre knowledge of themselves, and are not instrumentall to others, as Naturall Philosophy, &c.*

Here the Beetle rebounds, and gives himselfe a blow, for *can the science of Naturall things, whose subject is Corpus Naturale mobile*, p. 18. *chuse but be subordinate and instrumentall to the discovery of God, and the preservation of health?* p. 18. 19.

3. *The third sort are those, which though they conferre some knowledge, and have some peculiar uses, so they seeme necessary as ornamentall.*

We ſee the blow the Beetle gave him, hath wholly bereft him of his ſence, a ſad example upon a man, that not contented with the old, would ſet himſelfe to make amongſt us new diviſions.

Well may he looſe his ſenſes, but he will never looſe his mettle, he no ſooner awakes out of his trance, but biting his tongue by chance, upon that occaſion he falls upon the thought of Tongues and Languages. Wherefore woe be to them.

1. *The Knowledge of tongues beareth a great noiſe in the world* (and is it not ſtrange that tongues ſhould keep ſuch a noiſe?) *and yet there is not much profit by them.*

The profit that is by tongues is only { 1. *To underſtand one another.* 2. *To make forreigne negotiations and to traffick*

and therefore 'tis not worth the while to learne them.

The Argument is ſomewhat myſticall, I ſhall endeavour a little to unfold the myſtery; All good things relate only to the body or mind, and the lives of men are divided into theſe foure kinds { Πολιτικὸν. Ἀπολαυστικὸν. Θεωρητικὸν. Χρηματιστικὸν

Riches or pleaſure carry the greateſt ſway, and thoſe are carryed on in the world by Negotiations and Traffick, theſe adminiſter to every Nation whatever is the peculiar advantage of any one, & furniſhes them all with Gold & Silver, &c. which men have agreed to make the common meaſure of riches, and with all things conducing to health and pleaſure. Now there is no *traffick* without the uſe of Languages, *therefore there is not much profit in them.* Well theſe are commonly counted good things, but our *Zetetique* or *Sceptick* may be in that a *Stoick*, theſe are *commoda* not *bona*, things that are good and profitable are the goods of the mind, and thoſe are attained by making uſe of the Diſcourſe and writings of men of all Ages and Nations, and that is not to be done without skill in Languages, *So that againe there is but little profit by them.*

'Tis true no ſort of men can well be without the̅, as they cannot be without the Sun, (his heat to nouriſh, his light to guide them) therefore the uſe of them is little, this is his Logick, but I am apt to forget my ſelfe as oft as I ſhall fall into his Myſteries.

2. *But if Languages were worth the while to learne, yet the way of teaching them* (by Grammar &c.) *is not the beſt.* Either the way muſt be by Grammar, or by Exerciſe in Colloquy, if the latter it muſt be

be gained by cõverſation either { at home / or / abroad.

Firſt for the Learned languages, Latin, Grecke, Hebrew and the reſt of that ranke, whether ſhall a man travell to converſe with ſuch as will ſpeake to him in thoſe tongues: as for other tongues, as French, Italian, Spaniſh &c. his advice will be to travell into thoſe Nations. But if any man make it his buſineſſe to comprehend them all, he muſt either hire men of all ſorts to be with him as Converſers, or muſt apply himſelfe to all, (travelling till he meet with them) ſo that the reſult will be that inſtead of ſome daies in his ſtudy, a man ſpends many years in travell or converſation, and all for ſaving the expence of time and charges.

The way of Converſation, makes men *ready* and *confident*, but that alone will never make them *accurate*, an inſtance whereof we have, in that none that have no skill in Grammar, can ever amongſt us (though they ſpeake excellently) attaine the true writing of our Engliſh Tongue, and though many have come to be knowing men, as to the ſubſtance, and vaſtly read, yet I never knew an accurate man, fit to write or ſpeake in any learned Language, who neglected the Grammar of it.

This I thought proper enough for an Academicall man to take notice of: as for his exceptions to the Grammar, as being void of *Evidentiall perſpicuity*, and not coapted to the tender capacities of young years &c. I leave them to the Schooles of the lower forme to anſwer. The man ſuppoſes that Univerſities, like to the *Schole Illuſtres* of the Jeſuites, teach the Latine Grammar, and to goe through even the *loweſt* elements of learning: but you know Sir, that it is neither uſuall nor lawfull to teach the Latine Grammar in the Univerſities. If this man have ever ſeene any Univerſities, they have been the Romiſh Schooles and Academies, to whoſe elevation, the Learning which he diſcovers, and the reformation he propoſes, are (to uſe his excellent phraſe) *coapted*. *Stat. Cant.*

But in truth I am extreamly raviſhed at the defects he finds in Grammar, and his propoſalls for its advancement, how ſweetly and congruouſly hath he drawn in to the reliefe and advancement of Grammar and Language, thoſe things which mortall men intended to ſet in oppoſition to them. It is reported of Friar *Bacon*, that *time was* when by the ſtrength of Alchymy, he made a Brazen head to ſpeake *Time is* &c. but how farre hath our Friar exceeded him, who taking of *Hieroglyphicks*, *Emblemes*, Symbols, and

Cryptography, and according to his capacity, hath extracted out of silence, an advance of Eloquence, and from dumb signes a Grammar. Sir, I doe not deny that the consideration of these things may very well accompany the consideration of Grammar, and the defects in these kinds may be spoken of very methodically, together w th the defects of Grammar, they being all conversant (though in waies as absolutely different as the eare is from the ey) about signification, and generally referring to it: but to make them all one, or parts of each other, amounts to no lesse then a great want of consideration.

It is a thing to be acknowledged by all considering men, that knowledge is conveighed by signification of our notions to one another, that signes may be made (by institution of men) in any way which doth admit of a sufficient variety, and that knowledge may be communicated, as well by the eye as by the eare, but to say that by introducing that way, either Grammar or Languages should be advanced, it were as mysticall as to affirme, that the day light is advanced by the coming of the night, or that he would kill a man for his preservation.

To discourse concerning *Hieroglyphicall* (or *Emblematicall*) and *Cryptographicall* Learning, is as *needlesse*, to men that know any thing, as *useleſſe* to M *Webster*, who out of the abundance of his ingenuity, confesses the *Cryptographicall* Bookes of *Porta*, *Agrippa*, *Trithemius*, &c. to be written to his *wonder* and *amazement*; what was the designe of them, and to whether Pallas they referre, he troubles not himselfe to know, it is enough for him, that *Orthography* and *Cryptography* have the same end, and he hath heard that the first is a part of Grammar: and why may not *Emblems* be a part of Grammar, as well as *Etymology*, they begin both with a letter, the word sounds as well, and *Emblematicall* is a neater word, and suits perhaps better with his mouth then *Etymologicall*. Besides.

Hierogliphicks and *Cryptography*, were invented for *concealement* of things, and used either in mysteries of Religion which were *infanda*, or in the exigences of Warre, or in occasions of the deepest secresy, (such as those of Love, which is not to be owned, or of the great Elixar, and the like) and Grammar is one of those Arts and Language one of those helps, which serve for *explication* of our minds and notions: How incongruous then is it, that the Art of *Concealement*, should not be made a part of the Art of *Illustration*; surely it would make much to the advancement of Children while they are learning the Elements of Grammar, to be put upon the

specula-

ſpeculation of the *Menſa Iſiaca*, the *Canopi*, and *Obeliskes*, the *Theſaurus Hieroglyphicus*, or *Groſſchedel's Magicall Calendar*; This would certainly effect, even in Children, what *Porta & Agrippa* have done to M. *Webſter*, bring them to *Wonder* and *Amazement*.

But he hath extreamely diſobliged whoſoever have been Authors of the Symbolicall way, either in Mathematicks, Philoſophy, or Oratory, to bring them under the *ferula*, and make thoſe who have exempted themſelves from the encombrances of words to be brought *poſt liminio*, into the Grammar Schoole, it was little thought by *Vieta*, M. *Oughtred*, or *Hervigon*, that their deſignation of quantities by Species, or of the ſeverall waies of managing them by *Symbols* (whereby we are enabled to behold, as it were, with our eyes, that long continued ſeries of mixt and intricate *Ratiocination*, which would confound the ſtrongeſt fancy to ſuſtaine it, and are with eaſe let in to the Abſtruſeſt, and moſt perplexed depths, wherein the contemplation of quantity is concerned) ſhould ever have met ſo ſlight a conſiderer of them, as ſhould bring them under Grammar. It is very well known to the youth of the Univerſity, that the avoiding of confuſion or perturbatiō of the fancy made by words, or preventing the loſs of ſight of the generall reaſon of things, by the diſguiſe of particular nūbers, having paſſed through ſeverall formes of operation, was the end and motive of inventing Mathematicall Symbols; ſo that it was a deſigne perfectly intended againſt Language and its ſervant Grammar, and that carried on ſo farre, as to oppoſe the uſe of *numbers* themſelves, which by the Learned, are ſtiled *Lingua Mathematicorum*, with whom ἄρρητον and *numero inexplicabile* are equipollent: But Mr W. makes me wild to follow him in his myſteries.

The uſe of Symbols is not confined to the Mathematicks only, but hath been applied to the *nature of things*, by the Pythagorean Philoſophers, and diverſe of the Cabaliſts, and to the *Art of Speaking*, by diverſe both Jewes and others: and this Symbolicall art is that *Ars Combinatoria*, frō which *Picus Mirandula* & others, make ſuch large undertakings. The Pythagoreans did make Symbols of numbers, deſigning (*ex Arbitrio*) the parts of nature (as the ſupreme mind, the firſt matter &c.) by them, an inſtance whereof is *Plato*, *Timeus*; the Combinatorian Jews (*viz.* the Author of *Jezirah* and others) and from them *J. Picus Schalichius Lully*, and others, have made Symbols of the Letters of the Alphabet, ſo that ℵ ſignifies with them *God*: ב the *Angelicall Nature* &c. The uſe of this way with all Symbolicall writers old or new, (*Numeralls*, *Literalls*,

terralls, *Algebraicalls* (for there want not such as have designed things by the notes of *Cossic* powers) is to discourse (that is to compare *subjects* and *subjects*, *subjects* and *Predicates*, and to deduce conclusions) freely without the trouble of words, upon which while the mind of man is intended, it neither sees the consequence so cleerely, nor can so swiftly make comparison as when it is acquitted of those obstacles, an instance whereof every man hath in casting an account by *Sarracenicall Zifbers*, which is much more certaine and speedy, then if the numbers were designed either in words at length, or in the letters of any Alphabet; if ever there be a speedy way made to the attainement of Knowledge, it must be by making a shorter, and cleaner cutt to the understanding (by the way of signification) then that which is travailed now by words; which advancement of Learning and Knowledge, will bring (not an advance, as this man innocently supposes, but) an elevation and uselessenesse upon Language and Grammar.

For this effect is that which is pretended to by the *Universall Character*, about which he smatters so deliciously *viz.* To take away from every Nation the necessity of Learning any other beside their mother tongue (which no Nation is taught by the rules of Grammar) by designing *all things & notions* by certaine common signes which may be intelligible by all alike though diversly expressible (as our numerall notes, the notes of the 12 Signes &c.) You see Sir how methodicall the man is by bringing this under Grammar, however I shall take this hint to speake a little freely concerning this Argument.

Sir when I first fell from that verbose way of tradition of the *Mathematicks*, used by the Ancients, and of late by almost all (such as *Clavius* and the like) who have written huge Volumes of particular subjects; into the Symbolicall way, invented by *Vieta*, advanced by *Harriot*, perfected by Mr *Oughtred*, and *Des Cartes*: I was presently extreamly taken with it, finding by this meanes, that not only the substance of those vast Volumes might be brought into the compasse of a sheet or two, but that the things thus reduced were more comprehensible and mannageable; the labour of the braine much taken off, and a way layd open (by the various comparisons and applications of quantities) for invention and demonstration of infinite propositions with more ease then before we could vnderstand those which others had invented for us. And I was put upon an eraneſt desire, that the same course might be taken in other things (the affections of quantity, the object of univer-

sall

fall *Mathematicks*, seeming to be an Argument too slender to engrosse this benefit.) My first proposall was to find whether other things might not as well be designed by Symbols, and herein I was presently resolved that Symboles might be found for every *thing* and *notion*, (I having found the variety of many millions of signes in a square of a quarter of an Inch.) So that an Universall Character might easily be made wherein all Nations might communicate together, just as they do in numbers and in species. And to effect this, is indeed the designe of such as hitherto have done any thing concerning an Universall Character. And the thing thus proposed is feasible, but the number of severall Characters will be almost infinite (at lest as great as the number of primitive words in the most copious tongues and the learning of them either impossible or very difficult. Of this kind I have seen severall *Essayes*, one in Print, another in Manuscript shewed to K. *Charles* (containing the first Book of *Homers Iliads* done into Characters,) but in truth such as would never be received, or if they should, would give us no other benefit, besides a communication without language (which is that which is spoken of the *China* Characters.)

So that the tradition of Learning, or facilitation of it would be but little advanced by this meanes. But it did presently occurre to me, that by the helpe of Logick and Mathematicks this might soone receive a mighty advantage, for all Discourses being resolved in sentences, those into words, words signifying either simple notions or being resolvible into simple notions, it is manifest, that if all the sorts of simple notions be found out, and have Symboles assigned to them, those will be extreamly few in respect of the other, (which are indeed Characters of words, such as *Tullius Tiro's*) the reason of their composition easily known, and the most compounded ones at once will be comprehended, and yet will represent to the very eye all the elements of their composition, & so deliver the natures of things: and exact discources may be made demonstratively without any other paines then is used in the operations of specious Analytics.

And to such a character as this, there is but one thing more desireable, which is to make it effable, because it is a dul thing to discours by poineing & indication: and as to this there is thus much obvious, that if the first & most simple things & notions are so few as is the nũber of consonants, & the modall variations so few as may be expressed by Vowels and Diphthongs, this also may be done with great

great eaſe and cleareneſſe, otherwiſe not without admitting Homonymies and Synonimies into that language. And here alſo, a ſucceſſe hath been found much beyond expectation, *viz.* that the characters before deſcribed may be utterable, and the names be made up of the definitions of things, or a complexion of all thoſe notions, whereof a Complexe is compounded, every ſimple notion being expreſſed by one ſyllable, and the moſt complexe notion, conſiſting of as many ſyllables, as it doth of ſimple elementall notions. This deſigne if perfected, would be of very great concernement to the advancement of Learning, and I know one in this Univerſity, who hath attempted ſome thing this way, & undertaks as farre as the tradition of *reall Learning*, by which I underſtand the *Mathematicks*, and *Naturall Philoſophy*, and the grounds of *Phyſick*. However M. *Webſter* will be brought by this, to acknowledge that theſe things are conſidered in the Univerſities, and that they only are not dry, whileſt he and his friends are madid.

Such a Language as this (where every word were a definition and contain'd the nature of the thing) might not unjuſtly be termed a naturall Language, and would afford that which the *Cabaliſts* and *Roſycrucians* have vainely ſought for in the Hebrew, And in the names of things aſſigned by *Adam*, which M. *Webſter*, paſſing the bounds of ſence and reaſon, would bring under the Laws and regulation of *Donatus*, although as he *concludes*, moſt Grammatically, *C. ult.* it be not *Acquiſitive* but *Dative*.

Sir, familiarity with M. *Webſter* makes me bold with him, and that hath encouraged me, to deny that ever there was any ſuch Language of Nature, and to offer him this Demonſtration.

The Paradiſicall Protoplaſt, being Characteriſtically bound to the Ideal Matrix of Magicall contrition, by the Symphoniacall inſpeaking of *Aleph tenebroſum*, and limited by *Shem hamphoraſh* to the centrall Idees, in blowne by the ten numerations of *Belimah*, which are ten and not nine, ten and not eleaven; and conſequently being altogether abſorpt in decyphering the ſignatures of *Enſoph*, beyond the ſagacity of either a Peritrochiall, or an Iſoperimetrall expanſion. The lynges of the fætiferous elocution, being diſpoſed only to introverſion, was deſtitute at that time of all Periſtaltica ll effluxion, which ſilenced the Otacouſticall tone of of the outflying word, and ſuppreſſed it in ſingultient irructations. But where the formes are thus enveloped in a reluctancy to *Pamphoniacall* Symbols, and the *Phantaſmaticall* effluviums checked by the tergiverſation of the *Epiglottis*, from its due ſubſerviency to that concord

concord and harmony which ought to have been betwixt lapsed man and his fellow strings, each diatesseron being failed of its diapente necessary to make up a Diapason no perfect tone could follow. And consequently this Language of nature must needs be impossible.

I am apt to suspect that this demonstration may to some seeme somewhat obscure, but I am very sure that if Mr *Webster* doth understand what he hath transcribed upon this subject it must have to him (to use his own phrase) *an evidentiall perspicuity*.

Thus having demonstrated what I undertooke, I make an end of this Chapter, and proceed to comment upon your text, concerning that which followes.

CAP. IV.

Of Logick.

HOw great a favourer of Sciences Mr *Webster* is, will appeare in this, that in every chapter his Discourse (If I may be bold to call it so without a Catachresis) equally runnes against the Schooles, and the arts themselves. I am perswaded he used to be sorely *beaten* in the Schooles with stripes, and that hath raised up in him, this fatall indignation, wo worth the hand that gathred the twigs, that made the rod, that whipt the ------- for what if he were uncapable of Arts? *Ex quovis ligno non fit &c.* & whatthough frō a child he were given to Pilfering, & to Plagiarisme, we know that every thing would live, & if he now can make a Book from whence he hopes that he shall *volitare*----- *vivus per ora virum*, & yet take of that Booke, whole sheets together from other Authors, mentioning them only now and then in the margent, as if he quoted a line or two of them, if I say by this trade he can live, yes and rant amongst the Levellers, and be suffered to spend much paper, let them say what they please, the man is to be regarded both as a wit, and a great paines-taker.

That which followes & is considerable in this whole Booke, except his raptures when he falls in contemplation of Magick, Astrology, or *Behmens* workes is intirely taken from others, but they are *strong men*, theres his *valour*, and they are none of his *acquaintance*, theres his ingenuity this Chapter begins *pag.* 321 and reaches to the 40. *pag.* of these, his 33. *pag.* is taken from *Gassendas* his *Exercitations pag.* 162. his 34th from L. *Bacon pag.* 33 (in 16°) his 36th from

Gaſſend. Exerc. pag. 100,101, 102. his 37. and 38. out of *Helmont.* pag. 42,43,44. the reſt of the Chapter out of *Verulam* and *Agrippa*, and thus I could give an account of all the reſt were it not to be Jejune and troubleſome.

But to come to our Examen his ſcope being to ſpeake againſt the Logick taught in our Univerſities, his Diſcourſe runs upon theſe heads.

1. *Logick is a meere verball conteſt.*
2. *It is ill applyed for the finding forth of verity, Induction being laid aſide and* Syllogiſme *taken up.*
3. *It teaches no certane rules of* { *Abſtracting notions.* / *Fitting words to notion.*
4. *It is made a part of Phyſicks, intricated with thorny queſtions &c.*
5. *Ariſtotles Logick is defective &c. as followes in Gaſſend. locis ut ſupra.*
6. *There are errours in the parts,* viz.
   1. *In Definition.*
   2. *In Diviſion.*
   3. *In Argumentation by* Syllogiſme.
      1. *Their concluſion not neceſſarily compels aſſent.*
      2. *Syllogizing doth not teach that which we are ignorant of before.*
      3. *Syllogiſticall concluſions beget but bare opination.*
7. *Lullyes Art (an Alphabeticall way for Syllogizing) better then the other, deſerving wonderous great praiſe, yet leaves the mind vaſt and unſatisfied. So great is the difference betwixt putation and true knowledge.*

If the man had intended to ſpeak to our Capacityes, he ſhould have firſt examined what Logick is uſually taught in Univerſities & diſputed againſt it; now he hath roved at all and ſome interchangeably, accordingly as the fortune of his Collectors hath enabled him, ſpeaking firſt againſt the Boyes, for hiſſing, then againſt Syllogiſme, then againſt Definition, then againſt *Ariſtotle*, then againſt Definition &c. And after that againſt *Ariſtotle* and Syllogizing: you ſee Sir the generoſity of this man he will not make uſe of Logick againſt it ſelfe, and you will think me ridiculous in anſwering to his Allegation (the Univerſity being wholy inconcerned,) but ile be exceeding briefe.

1. A Syſteme of rules directing us to the knowledge of the truth begets no inteſtine warre no humming, hiſſing, nor *obfuſcation.*

2. The uſe of Induction is taught in the Univerſity as well as the uſe of Syllogiſme; Logick is univerſally ſubſervient to the enquiry of all truths; Induction is ridiculouſly applyed to Mathematicall truths, and Syllogiſme is to be applyed to Phyſicks; it was a misfortune to the world, that my Lord *Bacon* was not skilled in Mathematicks, which made him jealous of their Aſſiſtance in naturall Enquiries; when the operations of nature ſhall be followed up to their Staticall (and Mechanicall) cauſes, the uſe of Induction will ceaſe, and Sylogiſme ſucceed in the place of it, in the interim we are to deſire that men have patience not to lay aſide Induction before they have reaſon.

3. Logick doth teach certaine rules of Abſtracting notions *viz* by examining the Agreements and diſagreements (which they eall the Genus and Difference) of things, and if our notions of things have been raſhly abſtracted, the fault hath been either in the obſcurity of nature, or in the dullneſſe or impatience of Phyloſophers & not in the Logick of the Academies. The notions of things being rightly abſtracted they are rightly aſſigned to words by Definition.

4. The queſtions concerning the entity of Logicall notions, and other Phyſicall and Metaphyſicall things, are not (to my Knowledge) mingled with the tradition of Logick, (otherwiſe then to afford examples to the Rules of it) ſo that this complaint may concerne others, but not our Univerſities.

5. *Ariſtotles Organon* is not read to the youth of this Univerſity, (how juſtly I contend not) neither was it ever underſtood, or ever will be by M. *Webſter*, then why ſhould we fall out about it?

6. 1. It is a prodigious Ignorance in *Helmont* (from whom M. *Webſter* without regard to common honeſty, hath taken what enſues) to think there are no other, or ſcarce any differences known, beſide Rationall and Irrationall: This is frequently met withall in the vulgar Syſtems of Logick as an example, and he thought no more was knowne: without regard to all demonſtrative Mathematicall knowledge: but he could not ſpeake of things he underſtood not; why then ſhould the blind lead the blind?

2. Something he would have ſpoken againſt Diviſion, but he had it not about him; ſo we can only thanke him for his good intentions in that particular.

3. His Exceptions againſt *Syllogizing* (I meane his new ſupply out of *Helmont* are theſe.)

1. Their Concluſions doe not neceſſarily compell Aſſent. *viz.*

M. *Webster* is one who can grant the premises in a true Syllogisme, and yet deny the conclusion. I Answere this is by a speciall gift.

2 His Second exception, I say, that the eduction of a third Proposition, or truth from two that were known before, is a teaching of what we knew not, otherwise no man living need to study for any Demonstrative Knowledge: tis possible M. *Webster* may know that *totum est majus sua parte*, and the other Axioms in *Euclid*, yet I dare say, he understands not, that in a Rectangled Triangle, the square of the Hypothenuse, is equall to the conjoyned squares of the other sides, much lesse any of the Propositions concerning the Regular Bodies, or Conic Sections.

3. And whereas he saies, that Syllogisticall conclusions beget *but bare opination*; we ought to pardon him, *Helmont* told him so, and he knew not that there was such a thing as *Syllogismus Demonstrativus*, and what would you have of a Cat? &c.

7. But though he have despised these waies, he will give an excellent account of the Art of *Lully*, and indeed his description argues him a man of profound search into the things he deales with: it is he saith, *An Alphabeticall way for Syllogizing*: a description sunke many fathoms beyond the profundity of truth or sence, and if there be any sence assigneable to this description, it will amount to such a Definition of Geometry as this, *It is an Art of Knowing something by the helpe of Letters, Syllables, Words, and Figures*: a matter of grievous skil and judgement to discover. Sir I need not own my conversation in that Art of *Lully*: yet I meet with few that have considered much more of it then my selfe, and this I undertake to be accountable for to M. *Webster*, that neither that, nor Logick are unusefull; yet that Logick conduces more to the invention, and search, and strict examination of Truth, and that other more to the invention of Arguments for discourse: the one more appropriate to *Logicall*, (as 'tis called) the other to *Rhetoricall*, or *Poeticall* invention; the one is a very good way for beginners, the other extreamely usefull to men that have already attained to the knowledge of things, to fetch the notions of things with ease and celerity in their view; and fit men for secure and ready speaking. I have now done with his Chapter of *Logick* and come to that concerning *Mathematicks*.

CAP.

CAP. V.

Of the Mathematicall Sciences.

THE Mathematicks are extreamely beholding to him for his Favours (but ſure without any ſpeciall deſert from him) He hath heard of their *perſpicuity*, *veritude*, and *certitude*, and complaines they are ſo ſlightly handled, without any ſolid practice, or true Demonſtrations.

You know Sr, how much this makes towards a bribeing of mee; My clamour is againſt the neglect of Mathematics in our method of ſtudy, & you would think I cannot chuſe but receive a cõplacency from his concurrence; yet ſuch is the perverſenes of my nature, that I have not upon any occaſion, felt my ſpleen ſo high, ſtreining upon a downe-right indignation, as when I find him and Mr *Dell* praiſing the Mathematicks: for why? what have the Mathematicks deſerved? that theſe men ſhould render them contemptible by their commendations: You know Sir, it was heretofore accounted an inſtance of Mathematicall skill, to give the dimenſions of *Hercules* from the meaſure of his foot, what if I ſhould adventure to give you the meaſure of this Mathematicall *Hercules*, or *Herculean* Mathematian. Sir ile begin to rant the ſociety with theſe men having brought me to it, and I will give you the (Mathematicall) meaſure of two of them together Mr *Welſter* and Mr *Dell*.

The meaſure of their pous (for they tread both in the ſame ſteps and are Mathematitians both of a ciſe) I take meerely from their buzzing Diſcourſe about Mathematicks, and lay this for my Aſſertion as the reſult & ſumme that may be collected from what they have ſaid in that argument (where I put with the jejuner diſcourſe all the Rhetorick Poetry. All all the raptures, extaſyes and exclamations, & bring them into this æquation) & that if A be a ſymboll of a known meaſure of skill to be expreſſed in the number 666. the skill of them both put together will be equall to $Aq---AqCCC$, (the miſchiefe is they do not underſtand me) and thence it followes as a corollary, that neither of them ever underſtood one demonſtration or æquation, and for aſſurance of what I ſay, I undertake, that if either or both of them joyntly or ſeverally be able to reſolve a common adfected æquation, or give the Geometricall effection of it (that which many Boyes in the Univerſity are able

to do) I will procure them one of our Mathematick Professors places.

But he sayes *The Schooles have done little or nothing to advance learning, or promote Science, tis true that my L. Nepair, Mr Briggs, and Mr Oughtred, (private Spirits) have done something &c.*

Will he be allwayes so mysterious? Was not Mr *Oughtred* Fellow of K. Colledge in Cambridge, and Mr *Briggs* first Fellow of St *Johns*, afterwards Professour of *Geometry* at *Gresham* Colledge, and did he not lastly live and dye Professor of Geometry at Oxford, did not most or all of those he mentions afterwards, Professe and read the Mathematicks in severall Schooles and Academies, and is not *Gassendus* (from whom he takes whole sheets together of this *Rapsody*) Professour of Astronomy at *Paris*.

What then doth this man meane, to say the Schooles (as he termes them) have not advanced these sciences; dos he expect that the Colledge buildings, or Sr *Thomas Bodlyes* frame should do it? Indeed they will do it as soone as he. But I forget my selfe, the summe of his complaints is this.

1. *That Arithmetick and Geometry are neglected, the Schooles contenting themselves with verball disputes of magnitude, &c.*

2. *That Opticks have received no advance.*

3. *That the Theory of Musick is neglected.*

4. *That the Astronomy Schooles teach according to the Ptolemaick System, which they maintaine with Rigour.* And against this his spirit runs out in very many Arguments.

5. *They are ignorant of the other parts, as Geography, Hydrography, Chorography, &c.*

6. *They doe not professe the divine Art or Science of Astrology.*

7. Somewhat he would say of *Staticks, Architecture, Pneumatithmy, &c.* Commemorated by Dr *John Dee*.

Concerning these, I shall speake as briefely as is possible.

1 *Arithmetick* and *Geometry* are sincerely & profoundly taught, Analyticall Algebra, the Solution and Application of Æquations, containing the whole mystery of both those sciences, being faithfully expounded in the Schooles by the professor of Geometry, and in many severall Colledges by particular Tutors, and were he an Idoneous Auditor, I undertake he should receive full satisfaction here in that particular, however I will be bound he shall be wrought upon (as he expresses it else-where) even to *wonder* and *amazement*.

2. His next complaint is, that the *Opticks* are neglected, (I cannot

not say what they are generally, but this I know, that there have been lately given by some persons here instances of more solid knowledge of all sorts of radiation or vision, then ever were here, or indeed elsewhere before, and that such things are ordinary now amongst us (done by some amongst our selves) as heretofore were counted Magicall.

3. The Theory of *Musick* is not neglected, indeed the Musick meeting, by the Statutes of this University, appointed to be once a weeke, hath not of late been observed, our Instruments having been lately out of tune, and our harpes hanged up, but if such men as he should please to come among us, and put us to an examen, without doubt we should then have a fit of Mirth &c.

4. But of all things the *Astronomy* Schooles he is most offended at, as maintaining with Rigour the *Ptolemaick System*: And against this he disputes with Arguments able to turne a *Copernican* into a *Ptolemaick*: the thing, as to our University, you know to be most false; I believe there is not one man here, who is so farre Astronomicall, as to be able to calculate an Eclipse, who hath not received the *Copernican System*, (as it was left by him, or as improved by *Kepler*, *Bullialdus*, our own Professor, and others of the *Ellipticall* way) either as an opinion, or at leastwise, as the most intelligible, and most convenient Hypothesis. For my selfe, you know well my principles of Phylosophy and Astronomy, and how little this whole Pamphlet concernes me, yet in defence of *Ptolemy* this may be said with justice, that there is no Astronomicall Book in the World, which may not be better spared then his Μεγάλη Συντάξις: Sir *H. Savile* (then whom in his time, Europe had not a better judge of things of that nature,) saies of it, *nihil illi par aut æquale*: and I heard this lately discourst and demonstrated, by one (having relation to him) who himselfe is yet a Copernican of the Ellipticall family; had this man ever seen the Almagest, or *Ptolomies Hypotypoſis*, he would have known, that *Ptolomy* never medled with solid Orbes, he only salved the *Phenomena*, which were left him by *Excentricks* and *Epicycles*, and medled not with the Physicall part at all: and indeed there is no Mathematick Book in the world more learned or usefull in its kind, then *Ptolemies Almagist*, but it is above the capacity of M. *Webster* eise to understand either his solution of Triangles, his investigation of Apogees and Excentricities, his Demonstration of the Inequalities of the Planets, his concluding of them from the Phenomena of nature, and his exhibition of them by his hypothesis.

The

The Method here obſerved in our Schooles is, firſt to exhibit the *Phenomena*, and ſhew the way of their obſervation, then to give an account of the various Hypotheſes, how thoſe Phenomena have been ſalved, or may be (where the Æquipollency or defects of the ſeverall Hyppotheſes are ſhewn.) And laſtly to ſhew how the Geometricall Hypotheſes are reſolvible into tables, ſerving for calculation of Ephemerides, which are of quotidian uſe, and if Mr *Webſter* have any thing to amend in this method, and will afford it our Profeſſor, I will undertake he will be thankfull for it.

The puerility of his Arguments your ſelfe have noted, they are ſacred I will not name them.

5. It is not faire to ſay we are ignorant of *Coſmography*, unleſſe he had tried us, indeed, if we be ſo, I know ſome muſt anſwer for it, Sir *Henry Savile* hath laid it upon one of his Profeſſors to Read publickly after the body of Aſtronomy, theſe Arts he mentions, and if he be ignorant of them, let M. *Webſter* informe againſt him, and take his Profeſſion, winne it and weare it. You will give me leave Sir, to publiſh in our vindication, what your ſelfe and I know to be true. Theſe Arts he mentions, are not only underſtood, and taught here, but have lately received reall and conſiderable advances (I meane ſince the Univerſities came into thoſe hands wherein now it is) particularly Arithmetick, and Geometry, in the promotion of the Doctrine of *Indiviſibilia*, and the diſcovery of the naturall riſe and mannagement of Conic Sections and other ſolid places. Opticks and Perſpective, by various inventions and applications on Gnomonicks and picture Aſtronomy in poliſhing, and indeed perfecting the Ellipticall hypotheſis, and rendring it Geometricall; and ſurely if we may ſtill enjoy the encouragement of the Higher Powers, we may hope in a little time, to give a good account of our ſelves, as to theſe particulars.

6. But the miſchiefe is, we are not given to *Aſtrology*, a ſad thing, that men will not forſake the ſtudy of Arts and Languages, and give themſelves up to this high and Noble Art or Science, he knowes not what to call it: Nay call it that ridiculous cheat, made up of nonſence and contradictions, founded only upon the diſhoneſty of Impoſtors, and the frivolous curioſity of ſilly people, ſo as none but one initiated in the Academy of *Bethlem*, would require of us, that we ſhould be Philoſophers and Mathematicians, and yet not to have outgrowne this gullery. I ſpeake not to him (for he underſtands as much of Aſtrology as of other things) but to thoſe he ſo highly adores (for one of whom *viz.* Mr *Aſhmole*,

I have a very good reſpect) I make this proffer, that if they can aſſert either upon the grounds of reaſon, or conſtant experiment, any one rule of Judiciall Aſtrology, nay if they can maintaine, that the very foundations of them, are not frivolouſly and ridiculouſly laid and retained, I ſhall joyne with Mr. *W.* in deſiring that the *Thundering Pulpit men*, may ſubmit to the Blundering Hell-pit-men, and that *Divinity* (he will let me uſe that word rather then looſe a Conunrim) may give way to *Divination*. The pretence of Aſtrology is to divine by the Syzyges of the Planets. The Planets are conſidered, as they reſpect either (1) the 12 houſes, or (2) the ſignes of the Zodiac, or (3) one another, or (4) according to their ſite and native powers.

Againſt them I aſſert, that their Houſes have no foundation, for whereas there are three waies of aſſigning them, either by dividing the Ecliptick, the firſt verticall or the Æquinoctiall into 12 equall parts, they have forſaken the two former, and called the laſt the rationall way (as condemning the two former of irrationality) yet this rationall way ſerves but for ſome parts of the ſphere, and thoſe that live under a right or parallel ſphere (if any doe) muſt be deprived of the benefit of Aſtrology, becauſe in a right ſphere they are confounded, and in a parallel there are no houſes.

2. In relation to the ſignes of the Zodiac, the Planets are conceived to have their Exaltations or Diminutions, and here they diſcover a moſt profound ſtupidity: about the time when this folly took place, the Apogees and Perigees of the ſeverall Planets being by Aſtronomers determined to be in certaine places of the Zodiac: this exaltation or depreſſion, in reſpect of diſtance, they Coxcomically have underſtood in reſpect to their virtue, and though their Apogees be changed, they ſtill retaine in thoſe very places their Exaltations.

3. Their number of Aſpects is Arbitrary, and there may as well be made 600 as 6. and granting there were any reaſon or ground for their good or bad ſignification, they muſt ſignify to one another, not to us.

4. Laſtly, the vertues of the Planets themſelves, that they are hot and cold, male and female &c. is ridiculouſly founded; who ever felt the heat of *Mars*, or cold of *Saturne*? The whole Theory is formed with reſpect to the Peripateticall Syſtem, the conceit of the foure Elements, and if they ſhould be granted, conduce nothing to the fortune-telling which they profeſſe.

I have but touched theſe things, yet ſo as I have ſtrook at the root of their whole impoſture, and if they can ſatisfy in theſe things, I will be their Proſelite.

7. Seeing Mr *Webſter* had nothing to ſay of *Staticks*, *Architecture*, *Pneumathiny*, &c. I only ſhall ſay that all or moſt, have received ſome improvement in this place, as we ſhall make appeare when he makes his viſitation.

CAP. VI.

Of Scholaſtick Phyloſophy.

THis Chapter of his conſiſts of two parts, an affirmative and a Negative; the firſt concernes the way of Phyloſophy, which he ſaith is profeſſed in the Schooles *viz.* The Ariſtotelicall way: in the other he would exhibit the *Deſiderata*, thoſe things whereof the Univerſities are ignorant.

He diſputes againſt the Ariſtotelicall Philolophy in more then twenty whole pages of this Chapter, but his diſpute is interrupted by the *Deſiderata:* for from *pag.* 53. to 67. *incluſivè*, he is Ant-Ariſtoticall; thence to the 78. *p.* come in his other exceptions, and from the 78. *page* to 83. (*viz.* to the end of the Chapter) he hath another bang at *Ariſtotle*.

You know Sir, how little either I my ſelfe, or our Univerſities, are concerned to intereſſe our ſelves in this quarrell, conſidering the liberty that is here allowed and taken, this Diſcourſe may perhaps concern *Collegium Conimbricenſe* or ſome forraign Univerſities, and let them Anſwer it.

Yet I muſt confeſſe I wondered at this chap. both at the learning, the Inequality, and the method of it; I preſently found ſome things in it to exceed the Genius of our Reformer, and ſome things well becomming him both in reſpect of his Learning, Method, and Ingenuity.

Concerning his *Deſiderata* I ſhall ſpeake briefely by themſelves, after I have given an account firſt of his Antariſtotelicall matter, then of his Method.

I have formerly intimated how good he is at taking hints, I forgot to give notice in the laſt Chapter of that faculty of his; Now I will not ſee him wronged; my Propoſition is, That there is not one Argument againſt *Ariſtotle*, which he hath not taken entirely out of

Gaſſendi,

Gassendis Exercitations *adversus Aristoteleos*, beside a little out of *Helmont*, to spare words I have annexed this Table.

Webster. Page	*Gassend.* Page
53	53,54,55
54	56
55	58,59,60
56	60
57	62,63
58	64
59	78
60	79
61	81,83
62	84
63	90,92
64	93

Webster.	*Helm.*
65	46
66	*& deinceps.*
67	

Here come in the *Desiderata*, Afterwards

Webster. Page	*Gassend.* Page
78	141
79	146,167
80	167
81	170, 171,172
82	186
83	189,195

You may think Sir I love the man, otherwise *I* should not take this paines with him; this concernes his Learning, that which discovers his ingenuity is, that in the transcription of all these 18 whole Pages out of *Gassendus*, he never quotes him. only for a line or two by the by, *pag.* 66. he names him.

Q. But you will wonder why this chasme should be betwixt *pag.* 67 and *p.*78. and why he could not have given *Aristotle* his lurry altogether?

Ans. I answer because his Translator failed him, who should have brought it to him altogether.

Mr *Webster* being above, or without all skill in Languages, and destitute of revelation, was forced to get another to translate (he onely attempting at one small parcell *pag.*64. *Accedebat ad hæc ingenium viri (Aristotelis) tectum & callidum &c.* which he construes, *there happened to these things the close wit of the man &c.* though his translator stayes, yet (sensible in how great need the world stood of his la-

 bour

bour) he goes on, and when his Translator brings in his remnant, he claps it into the rest crying first come first served, and that's the just account and reason of this Method.

The summe of his complaints is this.

1. *Naturall Magick is abominated, and prosecuted with fire and sword, and not only so, but the name of it execrable &c.*

2. *The sublime science of Pyrotechny, or Chymistry neglected.*

3. *Medicine* 1. *Turned to flattery &c.* 2. *Ill bottomed upon false Phylosophy.* 3. *The Galenicall way not advanced.*

4. *Discoveries in Anotomy* 1. *Useless (as Circulation)* 2. *Defective, as to the discovery of the Signatures of the invisible Archeus.*

5. *Chirurgery defective in curing the Lupus, Cancer, &c.*

Againe, that the Schooles are ignorant of

1. *Celestiall Signatures, and Subcelestiall Physiognomy, viz. Meteorologicall, Mineralogicall, Botanicall, Anthropologicall.*

2. *The three great Hypostaticall soule-ravishing Principles, Salt, Sulphur, and Mercury.*

3. *Magneticall Phylosophy.*

4. *Atomicall Learning.*

To all these I shall make a very briefe reply.

Ans. 1. It is surely a wonderfull thing, that naturall Magick should not only be *prosecuted with fire and sword*, but that it should be *execrable* also. Yet notwithstanding this lamentable persecution, *I* dare adventure my life, That M. *W.* may passe safely with this Examen, carrying it either in his *pocket*, or in his hand, or in his mouth through both the Universities of this Nation, the severall Colleges of Eaton, Winchester &c. the College of Physitians at London, and all the rest, (provided he have a care how he passes by the College at Bethlem) without any danger of Bell, Booke, or Candle, Fire, Sword or Execration. As for those Authors who have treated of that Argument such as *Agrippa, Porta, Wecker*, & the rest, you know Sir how oft they have deluded us how very slender a proportion of truth is conteined in their volumes, that they are not respected here because of the name Magick, much lesse for any conjuring they teach, but for the cheat and impostur which they put upon us, eluding credulous men with the pretence of specificall vertues, and occult celestiall Signatures and taking them off from observation & experiment (the only way to the knowledge of nature) The discoveries of the Symphonies of nature, and the rules of applying agent and materiall causes to produce effects, is the true naturall Magick, and the generall humane ends of all

Phylosophicall

Pyloſophycall enquiries; but M. *Webſter* knew not this, 'tis plaine therefore he is no Witch, and is therefore free from perſecution.

2. Chymiſtry you know is not neglected here (there being a conjunction of both the Purſes and endeavours of ſeverall perſons towards diſcoveries of that kind, ſuch as may ſerve either to the diſcovery of light or profit, either to Naturall Philoſophy or Phyſick. But Mr *Webſter* expects we ſhould tell him, that we have found the Elixar, (ſurely we are wiſer then to ſay ſo) yet we can recommend him to one of his faith, who hath been threeſcore years in the purſuance of it, and two years ſince believed he was very neare it.

3. By what Chymicall operation *Phyſick* ſhould be turned into *flattery*, in truth I cannot fancy. The practice of Phyſick hath been bottomed upon experience and obſervation.

4. And that is the reaſon, that the diſcoveries of the Circulation of the blood, of the *venæ lacteæ*, both Meſentericall and Thoracicall, of the *vas breve*, and ſeverall new *ductus*, *vaſa lymphatica* &c. have not made an alteration in the practiſe of Phyſick, anſwerable to the advantage they have given to the Theory; and the ſecurity and confirmation they have brought to the former waies of practiſe.

As for his *Poſtulatum* of diſcovering the ſignatures of the Inviſible *Archeus* by Anatomy, it is one of his *Roſycrucian Rodomantados*; would he have us by diſſection ſurprize the *Anima mundi*, & ſhew him the impreſſions of a thing inviſible? Yet the Schematiſmes of nature in matters of ſenſible bulke, have been obſerved amongſt us, and collections made of them in our inquiries, and when the microſcope ſhall be brought to the higheſt (whether it is apace arriving) we ſhall be able either to give the ſeminall figures of things, which regulates them in their production and growth, or evince them to lye in quantities inſenſible, and ſo to be in truth inviſible.

5. If neither Phyſick nor Surgery ſhould be defective, he ought to believe, that man ſhould be Immortall, or at leaſt, be as long lived as the *Roſycrucians* tell him. Yet Surgery as well as Phyſick, hath even in our time been extremely advanced, this place hath given late inſtances of both; (particularly in recovering the Wench after ſhe had been hanged at leaſt halfe an hower, and others which I could mention) And the Colledge of Phyſitians at London is

the glory of this Nation, and indeed of Europe; for their Learning and felicity, in the cures of desperate Ulcers and diseases, even of the Cancer, and those he (ignorantly) mentions, which have been diverse times performed, by D. *Harvey* and others.

As to the Ignorance he charges upon us, I Answer.

1. It is the destiny of proud and ignorant men, such as having nothing of science, have yet the unjust desire to be reputed Rabbies, and the Impudence to attempt to be Reformers, that being diverted from the reall and solid wayes of knowledge, they dwindle after the windy impostures of Magick and Astrology, of signatures and physiognomy, and the like, and if we follow them not madding in these pursuits, we pray that we may be excused.

2. I have formerly given some intimation of our Chymicall society, so that I hope it will be charitably concluded, that we are not ignorant of those hypostaticall principles: yet how they should come to ravish the soule of *M. Webster*, I cannot tell, unlesse it should be in contemplation of the benefits he hath received from them, *viz.* of Salt at Dinner, of Sulphur in the Mange, and of Mercury in Salivation.

3. Magneticall Philosophy is not neglected here, your selfe Sir, are conscious of some Instruments that are prepared for those experiments (as Loadstones rough and polished, armed and naked, a Terrella and diverse others) and how it is a reall designe amongst us, wanting only some assistance for execution, to erect a Magneticall, Mechanicall, and Optick Schoole, furnished with the best Instruments, and Adapted for the most usefull experiments in all those faculties.

4. How happy are you and I Sir, and our ingenious acquaintance, (whose studies are toward Physick or Philosophy) in this place, who are all employed to salve Mechanically, and statically the Phenomena of nature, and have in some parts advanced the Philosophy of those he mentions? How will it comfort us that we do, and have done in many things, what he would have us?

Qui monet ut facias, quod jam facis ipse &c.

But least we should be lifted up, behold him in the next Chapter thundering against the remainder of Arts and Sciences.

CAP.

CAP. VII.

Of Metaphysicks, Ethicks, Politicks, Oeconomicks, Poesy and Oratory.

YOu see Sir, how thick they come together, and yet the Chap. consists but of three leaves, and part of them is taken up with the repetition of that learned Proverbe, *Hercules is knowne by his foot, and the Lyon by his pawe.* Do not you think Sir, that this man lookes like *Hercules*? He thinks so, and he knowes how he lookes; even like *Hercules Furens*, and thence is the inequallity of his Ravings. You had him in the former Chap. in his combate with *strong men to take from them their steely armes of demonstration*; But no Mortall wight, no *Hero* is able to persist to perpetuity: we see here the great *Alcides* or *Goliah* fainting, not able to weild his Weavers beame, or *Fustilogge*, letting it fall at all adventures, himselfe forlorne of friends, his strength and reason fled away.

But though the storme be past therere may be danger from these after drops, *Alcides* may stũble, & oppresse the Sciences with his fall and a man may be wounded with the convulsive graspe of a dying Lyon. Let us observe, therefore and either decline or repell these last attempts against the Learning of the Academies.

Against *Metaphysicks* his exceptions are these.

1. *It brings no better instrument for the discovery of truth, then the operation of the Intellect.*

Why! hath Mr *W.* any better instrument then this? Is it sense, or is it revelation? What is his instrument or toole, that he preferres before the Intellect of man? The man is mad why doe I trouble him?

2. *It containes no certaine principles, the principle of mens Cogitans, is more certaine, and undeniable then that of the Schooles, Impossibile est idem simul esse & non esse.*

It seemes he is in a case to swallow Contradictions, and can assert that a thing can *simul esse & non esse* (I warrant this man doth believe transubstantiation) how is his throat widened since he was so streight as not to admit the inference of a conclusion in a true Syllogisme? but then was then, and now is now, *omnium rerum est vicissitudo.* Yet *Des Cartes* will give him little thankes for acknowledging his Principle, *Cogito ergo sum*, if a thing may *simul esse & non esse.*

3.

3. The ſumme of the remainder is this, (though by a ſpeciall gift he hath multiplyed it into three arguments) *That Metaphyſicks is of no Profit but to obſcure the truth, hath produced none but weake frivolous opinions concerning God &c. and the poiſonous Cocatrice egs of Altercation.*

I anſwer Sir that I have no inclination to grapple with the wind, or deale with wild univerſalityes, I am of opinion, that there is much to be conſidered of, & amended in the Metaphyſicks; but that upon this occaſion, he hath only diſcovered an art he hath which might have ſaved him the labour of all particulars, by ſaying at once both to the Schooles and Sciences that they are evill and not good, yea even wicked frivolous and abominable.

His next touch is at Ethicks, and his Exceptions are

1. Againſt *Ariſtotle, who was a Heathen, and did not acknowledge God.*

And you ſay Sir, Mr *Webſter* is a Friar, yet *Ariſtotle* acknowledged a Firſt Mover & if that be not God what is it.

2. *He placed the ſummum bonum in the exerciſe of virtue, but the ſummum bonum is not attaineable in this life.*

But he was diſputing what was the *ſummum bonum* in this Life, and if vertue be the way to Life Eternall, it is certainely that *ſummum bonum.*

3. *They have taught nothing practicable.*

We are ſorry that Mr *Webſter* finds Juſtice, Prudence, Temperance, Modeſty &c. unpracticable, but ſo it ſeemes it is with him, and yet he will be our Reformer.

4. *Ariſtotle takes the preheminence of that which is deduced from the Principles of Chriſtianity, and is unjuſtly preferred before Socrates, Plato, Zeno, Seneca, Epictetus, who containe more precious Treaſure.*

But where is it O thou roaring Lyon, (ſeeking whom thou maiſt devour) or rather thou Eſſex-Lyon, that *Ariſtotle* is preferred before Chriſt? Is it at Oxford or at Cambridge? Are not the Chriſtian Ethicks of *Daneus, Scultetus, Ameſius, Aquinas,* others, beſide all thoſe Authors you have mentioned, read & ſtudye,d and preferred before him in the Univerſities? What ſhall be done unto thee O thou leaſing toungue?

Politicks.

His exception againſt the Politicks read in the Univerſities is very faint and thinne being only this, *That Plato, Bodin, Machavell, are as good as Ariſtotle (though he have many things of ſingular uſe,* which is the firſt good word he hath given him) *and that our Country man, M. Hobbs, is more profound, and yet we read Ariſtotle in the Univerſities.*

Rhetorick.

And the same is his Exception against Rhetorick. *We read Aristotle, and spend too much time upon ornamentall Oratory and Poetry, which are gifts of nature.*

Ans. Had this man found any one that had written whole Bookes against these Arts of *Aristotle*, so as *Gassendus, Helmont, &c.* against his *Logick* and *Naturall Phylosophy*, and a Translator ready to assist him, these Arts and Sciences had not thus escaped him, now he can only clatter at *Aristotle*, and clamour against the Schooles for reading him. *Plato, Bodin, Macchiavel, are as good as Aristotle*: well, and *Aristotle* as good as them; what then? But Mr *Hobbs* is more profound &c. 'Tis true our Theologues say he is bottomed in the great Abysse. Againe, *Aristotle in his Rhetorick must give way to Plato*; I will not repeat what I have said, and you Sir before me, concerning the Liberty and variety amongst us. But I affirme, that supposing those *Morall* Authours which even now he mentioned, *Zeno, Seneca, Epictetus*, or these *Politick* writers or *Rhetoritians*, did conteine things better in their kind then *Aristotle*, yet they are not so fit to be read in Universities by way of Institution, as he. They have written diffusedly *stilo oratorio*, or use by way of Dialogues, but have not given a briefe Methodicall body of the things they handle. The businesse of such as have the institution of youth, is to give them, first a briefe and generall comprehension of the kinds and natures of those things, about which their studyes, and endeavours are to be employed, and so to excite & stirre them up to a deeper & more thorough consideration of them, to set them into a way of study and knowledge, but no man is made perfect in any kind by the meere endeavours of a Tutor, but for that they must have recourse to their industry, their ingenuity, and their inclination. Now the chiefe reason as I conceive, why *Aristotle* hath been universally received as *Magister Legitimus* in *Schooles* hath been; The universallity of his Enquiries; the brevity and Method of them; fitting them for Institutions, and not the truth or infallibillity of his Workes: Ignorance or want of consideration of that end, mixt with pride and Arrogance and an Ambition to be a reformer, hath produced this glorious worke of Mr *Webster*.

He hath now done with the Learning of the Universityes, indeed he had done with it long agoe, and will have a fling at their Customes and Method.

CAP. VIII.

Of their Cuſtomes and Method.

WHat *Eraſmus* ſaid concerning the Popes Crowne, and Monkes bellyes, is more fit for a Fryar to ſpeak, then for us who live upon College Commons. To come therefore briefely to his Exceptions.

1. His firſt is, *That all our ſeverall Colleges are tyed to one Method, carried on in one way, bound to the ſame Authors.*

The charge is utterly untrue, yet were it ſo, it were no inconvenience (unleſſe he could demonſtrate an errour in our Inſtitutions) that thoſe who are to engage in the ſame Scholaſtick exerciſes, ſhould be trained up in the ſame Authors and Method.

2. *But our Exerciſes are ſlothfully performed, our Publick Acts being kept but foure times in the yeare, that is in the Termes, which, if one ſhould tell them in plaine termes, are but uſually idle termes.*

Would not ſome man as knowing as himſelf imagine our Terms to laſt ſome four dayes or thereabouts? But you know Sir, they take up the greateſt part of all the yeare, and that in the vacations our Schollars are not exempt from exerciſe, either in the College-Halls, or in their Tutors Chambers.

As for his quibling about termes, (it being the only wit that he hath offered at) I will upon no termes ſpoile his Conundrum, yet I muſt confeſſe ſome grudging I have, that he ſhould ſet up in two trades at once, Quibling and Reforming.

3. *The cuſtome is Injurious which ties men to a ſet time of yeares and Acts, before they can receive their laureation.*

Of all men living I know no reaſon why ſuch as he ſhould complaine of this: alas! why ſhould ſuch men be left behind their over nimble fellowes? Me thinks he ſhould be comforted, in being ſuffered to Leird it in a crowd of better company. But ſeriouſly Sir, I uſe to admire in this the prudence of our Anceſtors; to ſtay a while for a degree (which yet this mã would not have us ſo proud and arrogant as to conferre) it is no prejudice to mens worth or Learning; thoſe Colledges have not been leaſt renowned where the locall ſtatutes oblige them to ſtay the longeſt; we are not deſtitute of other equivalent encouragements, in caſe of an egregious proficiency: and if upon ſuch pretences, time and exerciſes ſhould be diſpenſed with, the overweening of men, and the partialities

allities of friends, would prove very prejudiciall to the true and sincere interest of worth and Learning.

4. His next scandall is, *At the Humming and Hissing of Boyes, rather like Geese then Bees &c.*

Indeed Sir, the Boyes are to be chidden, yet I must needs tell M. *Webster*, that all are not Bees that buzze, and it appeares their hissing hath been his great vexation; but that he was never troubled with their humming.

5. He complaines, *That their Disputations are about Notions and paper-Idols.*

Was there ever, or can there be a Disputation about any thing else but Notions? Would he have them bring forth Bread and Cheese & Dispute *de gustibus?* Or would he have the Consecrated Host brought in, and paper-Idols converted into Wafer-Idols of more savour?

6. And in earnest, it is a heavy thing, that they make use still of the Latine Tongue in all their exercises.

Indeed Sir, this is a sad and grievous complaint, and hath not fallen from him without reason. His reason I discovered in his Chapter about *Philosophy:* let others admire his wit, I am for his judgement: you say Sir, he is a Friar (whether black or gray, of the Family of the Creepers, or the Skippers it matters not) now Sir, if he could reforme out of the Universities, our studied Arts and Languages, so farre as to banish from us the use of even the Latine Tongue, and put us into a course of studying Magicall signatures, Astrology, and *Jacob Behmen*; his modesty might admit of demanding a Canonization, and this great Mathematician, might justly conclude his account to his holinesse, with an ὅπερ ἔδει ποιῆσαι.

P. 8,9, His next three complaints I shall make bold to put together, as containing our adhering to Antiquity, our being sweyed by plurality of voyce, and our adhering to *Aristotle*.

O *Aristotle*, are you there! I wondered where he was all this while, when M. *Webster* was in distresse for want of him: but he is a Peripatetick, and will never leave these courses, till M. *Webster* turne him out from among the Academies; however for us, let M. *W.* answer for our affectation of novelty and singularity, and we shall well enough evade the charges of these Paragraphs.

10. His last complaint is, that we doe not read the *Mathematicks*.

Indeed we doe not so much and earely as is fitting, yet this I

muſt needs ſay, that we read Ptolemy, *Apollonius*, and *Euclide*, &c. and he hath read nothing but *John Dees* Engliſh Preface: make roome now for his Expedients.

CAP. IX.

Of ſome Expedients or Remedies in Theology, Grammar, Logick, and Mathematicks.

DID not I heretofore intimate, that I found M. *Webſter* to be a pittifull man, and now Sir you ſee it plainly proved by this Chapter, and thoſe which follow,

Una eademq́, manus, vulnus opemq́, feret.

he that hath hurt the Univerſities will heale them. You know it is the cuſtome of thoſe generous ſoules, who for the health and ſafety of the generality of men, doe uſe to aſcend the banke or publick ſtage, to give poyſon to ſome that are about them, to wound or ſcald them, not that they delight in torturing the creature, (that were cruelty) but by the ſmart of ſome few, to convince the unbelieving multitude of the celeſtiall energy of their Balſames; they only wound, that they may cure the wounded. And now for Application in ſhort, that's the deſigne of this noble Gentleman: yet leaſt any man ſhould think the remedies worſe then the diſeaſes, I am reſolved here to joyne with him, and with ſteely arguments, to confound his gainſayers.

For Theology.

1. His firſt remedy is, that men ſhould lay aſide the *ſuffering of themſelves*, to be ſtiled by the *Blaſphemous* title of *Divines*, and that the people ſhould call them *Theologues, as they doe in Scotland.*

I am for Theologue, Divine is a thinne ſtingy word to it, this fills the mouth better, and is fitter to aſtoniſh, comes nearer too to a Magicall noiſe, (and Magick is almoſt Divine p. 68.) I would have the people call them Theologues, and this is my reaſon; his reaſons are myſticall, *becauſe the other is blaſphemous*: yet nothing more frequent amongſt the Antients then Θεῖος ἀνήρ ἔστι: and thoſe who have ſought Epithites for *Plato*, *Ariſtotle*, and *Ptolemy*, called the firſt of them Θεῖον, the ſecond δαιμόνιον, and the laſt δαιμόνιον, I am perſwaded without any intention to Blaſpheme. In the laſt place, I muſt pray you not to miſtake him, as a favourer of the Scottiſh

Scottish intereſt, for it is well known he is a Leveller, and by conſequence an adverſary to the High-lands.

2. His next remedy is, that the Scriptures be wholly laid aſide in Scholaſtick exerciſes.

The truth is Sir, he hath ſpoken ſo excellently in his remedies, that all the ſervice I can doe him, is only to unfold his meaning. I ſay then that his meaning is not, that the Scripture ſhould be laid aſide in morall exerciſes, (for he would have *them* deduced from the principles of Chriſtianity *p.*87.) nor yet in Phyſicall exerciſes, (for he would have *ſome Phyſicall Learning introduced into the Schooles, which is grounded upon Scripture Principles p.* 105.) but his meaning is only, that the Scriptures ſhould be laid aſide in Theologicall exerciſes, and who does not ſee what a remedy to Theology that would prove?

3. That the diſcoveries of God by reaſon, may be a part of Naturall Philoſophy.

For why? the ſubject of Naturall Philoſophy is *Corpus Naturale Mobile.*

Concerning Languages.

1. 2. His firſt and ſecond Remedies for Languages are, *that we ſhould advance our owne, and have a compendious way for teaching forraigne Languages.*

Who ever thou art that denieſt theſe to be ſpeciall (or rather indeed generall) remedies in this malady, I ſay unto thee, thou Lieſt, and art ſtiffnecked: moreover I ſay, that they are excellent remedies, as being part of the univerſall medicine.

3,4. *That* {*Languages, Comenius*} {} {*Janua Linguarum.*}
in teaching {*Grammar, M. Brinſleys*} {*way in his*} {*Grammar Schoole.*}
may be followed.

Comenius I know, and that his way is uſefull, Mr *Brinſley* I have not the happineſſe to know, any otherwiſe then by M. *Webſters* commendation, being one of his favorites I ſhould be glad to ſerve him: I conceive by M. *W.* his deſigne is, *that Children ſhould be well inſtructed in the Accedence before they learne their Grammar.*

5. In his fift remedy he diſcovers a maine ſecret, that *Irregulars* ſhould be learned *without rule*, and that the Irregulars being learned, the rule alſo of the Regular *Nounes* and *Verbes* would be facile and briefe, as being but one rule for all.

Indeed the Children ought to cry *gratias*, for if for one play-day, and that a broken one, they uſe to doe it, how many play-

daies hath he procured them? besides the present sport he makes them.

After all this he feares it may be imagined, that he should proffer at advancing *Symbolicall* and *Cryptographicall* Learning, the universall Character, and Language of Nature.

I testify they doe him wrong that thus imagine, and never understood well what formerly he delivered in that Argument: I had him presently in the wind, (such was my felicity) and durst then have sworne (if need had been) that it was even just as now I find it: that concerning *Cryptography*, *Symbols*, the *Universall Character*, he knew nothing; and that his discourse of the Language of Nature, did signify only this, that wanting the use of other languages, even of the Latine, he had obtained a gift as usefull, *viz.* a Canting Language.

Next in order followeth *Logick*.

1. His first remedy is, that we find out what reason is in its intrinseck nature and operation. And examine wherein mans reason exceeds the reason of other Animants; and here he saith it will be found, there is no specificall but a gradual difference.

M. *Webster* having discovered that betwixt his reason, and his horses, there is only a graduall difference, hath given much light in the present enquiry; only he hath concealed from us, which of them hath the advantage of degrees, and whether those Degrees are divided by minutes, seconds, and thirds, and whether in the sexagesimall or decimall way. When he shall have holpen us in these scruples, I pray Sir, let us make the best we can of this remedy.

2. That the principles of Syllogisme be cleared and demonstrated.

Because 'tis very hard for him to understand, that *Quæ eidem sunt æqualia, vel inæqualia; sunt inter se æqualia vel inæqualia.* Or *Quæ conveniunt in uno tertio vel non conveniunt; inter se conveniunt etiam vel non conveniunt*, his reason differing but gradually from the reason of other Animants.

3. That some prevalent way be found out, for discovering and rectifying the fallacies of the sences, for Abstracting adequate notions, and giving apposite denominations to them.

Now Sir, what say you to M. *Webster*? Had he had the luck to have added the Quadrature of the Circle, with its Appendices

in

in *Geometry*, and the Phyloſophers Stone in *Chymyſtry*, what could more judiciouſly and comprehenſively have been required?

4. That induction may be improved, and to that end Experiments frugiferous and luciferous may be made.

The thing that is here propoſed I do exceedingly like, and ſeeing it is an Amphibious argument, belonging to *Phyſick* and *Logick* both, I will not be ſo unreaſonable as to quarrell with him about his Method or diſpoſition.

The *Mathematicks*.

The Mathematicks ſhould come to be ſpoken of, but they being what they are, (able to ſhift for themſelves) and he being able to make a (ſcambling) ſhift without them, and it being terrible hard for one utterly unacquainted with them to ſpeake any tollerable ſence in this Argument, he being wiſely-wary, wiſhing well to the Mathematicks and Mathematicians, (I meane the Copernican Aſtronomers) having ſpoken againſt *Ptolemy*, having had a twitch at *Ariſtotle*, and having no more to ſay, concludes the Chapter.

CAP. X.

Of ſome helps in Naturall Phyloſophy.

HOw can it choſe but be well help't up, when he ſhall ſet his hands to it who is ſo great a *Naturall-Phyloſopher?* In this Chapter he firſt diſcuſſes that great Queſtion, *what ſhall become of Ariſtotle?* And then proceeds to his Remedies.

The firſt in truth is decided (in my opinion) not without ſome judgement, how ever it comes to paſſe.

There are many things in him good (in truth very many excellent things, all his Hiſtoricall parts of nature are excellent, and ſo is his Rhetorick, and all his other workes) only his Phyſicks is to be eliminated, it being founded upon either falſe, or not intelligible Principles, referring all things to that Syſtem, and modell of the World, which time and obſervation have manifeſted to be untrue: the Aſtronomy depending thereon (upon that Syſtem of foure elements, and a Quinteſſentiall ſolid Heaven) falls neceſſarily upon the removall of his Phyſicks, or rather the Phyſicall part of that Aſtronomy.

You ſee Sir, how loath I am to vary from M. *W.* my opinion concerning *Ariſtotle* being even coincident with his: yet I think

Ariſtotles

Aristotles Bookes, the best of any Philosophick writings, & that when these things are laid aside, that which remaines deserves for him the honour that ought to be given to one of the greatest wits, and most usefull that ever the World enjoyed.

Farther, I must enforme M. *Webster*, that the thing he doth desire, is already performed in our Academies, there being no man, any thing deeply seene in Naturall Philosophy, who goes about to salve things upon the principles, of matter, forme, and privation, or the first and second qualities. So that I feare his *molimina* against *Aristotle*, will by some witts, be accounted disingenious, and his reflections upon our Universities, unworthy and impertinent.

But to come to his Remedies.

1. His first is, *that my L. Bacons way may be embraced. That Axioms be evidently proved by observations, and no other be admitted. &c.*

I am wholly of his judgement, yet I have an itching desire to know what *Lilly*, and *Booker*, *Behmen*, and all the families of Magicians, Soothsayers, Canters, and Rosycrucians, have done to vexe him, since he was writing of *Mathematicks*, and *Scholastick Philosophy*, that having cherished them then, and put them in hopes of his blessing, he should now of a sudden cast them off, betaking himselfe to their deadly enemy.

2. The second Remedy is, *That some Physicall Learning may be brought into the Schooles, that is grounded upon sensible, Rationall, Experimentall, and Scripture Principles, and such an Author is* Dr Fludd; *then which for all the particulars, the World never had a more perfect piece*

How little trust there is in villainous man! he that even now was for the way of strict and accurate induction, is fallen into the mysticall way of the *Cabala*, and numbers formall: there are not two waies in the whole World more opposite, then those of the L. *Verulam* and D. *Fludd*, the one founded upon experiment, the other upon mysticall Ideal reasons; even now he was for him, now he is for this, and all this in the twinkling of an eye, O the celerity of the change and motion of the Wind.

3. His third remedy is, That the Philosophy of *Plato* and *Democritus*, of *Epicurus* and *Philolaus*, of *Hermes* and Dr *Gilbert*, be brought into Examination and practise.

He meanes that these be examined by those that can understand them (himselfe being unprovided in that kind,) that we chuse the good, and refuse the evill. You will say, if *De Fluctibus* be so perfect, what

what need we go any farther? I warrant you Sir, he knows both why and wherefore, though I can see no reason for it.

4. That youth may put their hands to labour, and their fingers to the Furnaces: that the Mysteries discovered by *Pyrotechny*; and the wonders brought to light by *Chymistry* may be familiar to them.

All that I can do here is to explaine his meaning, least the remedy should loose its operation [It is not his meaning, that the youth should put their fingers *into* the Furnaces, for that would make them dread the fire, nor yet *unto* the Furnaces, for that would smut them, but *to*, that is, towards the Furnace.] He hath likewise taken care that we should not confound in this Paragraph Chymistry and Pyrotechny, the *wonders* of that, and the *Mysteries* of this. Chymistry is well knowne, Pyrotechny is the Method of *fireworkes*, the Mystery of making *Squibs* and *Crackers*.

5. The last remedy is, That Galenicall Physick may not be the prison that all men must be enchained in.

See Sir how one may live and learne! I ever thought that Galenicall Physick had served to make men loose, and not to be a prison to them. I can but thank Mr *Webster* for this discovery, *Ingratum si dixeris, omnia dixeris.*

Metaphysicks.

His remedy for Metaphysicks is to read *Des Cartes*. Yet had he read him till he had understood him, the world had been deprived of this Herculean labour.

Ethicks.

Ethicks is better taught by President. Which made him shew his manners in dealing with the Universities.

Rhetorick and *Poetry.*

Rhetorick and Poetry are gifts, and he hath nought to do with them, for why? Kings and Emperours cannot make an Orator or Poet, Much lesse can he make either of them. A sows eare will never make a silken Saile.

CAP. XI

Some Expedients concerning their Custome and Method.

WHosoever shall consider the Errours charged upon the Universities in his eight Chapter, and the Expedients here proposed, if he do not acknowledge the Remedies here applyed

to be the very genuine & naturall ones hinted by the Indication of the Diſeaſes: I ſay he labours in his Judgment, and is a *Diſ-Idoneous* Auditor of Mr *Webſter*.

For I ſ the Diſeaſe be, that the body of the Univerſity is bound, (bound to one Method) can there be a ſurer remedy, then to uſe a ſolutive Medicine, to give them a purge and ſet them looſe? If it labour of Idleneſſe or a conſumption of time, can any remedy be more naturall, then that time ſhould not hence forth be trifled away? Theſe are his *Recipes*, carried on thus to the laſt, againſt which the tongue of envy, cannot ſay but they are proper to their Maladyes.

Yet I muſt ſpeake to them in ſeverall.

1. That there be a liberty in the way and Method of Study.

I have formerly hinted to him, that our Univerſities are pretty well furniſhed with this medicine, ſo that he ſhall doe well to vent it upon thoſe forraigne ones from whence he is come.

2. That time be not miſpent in the Univerſities.

Some captious ones have asked, why then he would not take care, to keep his Workes from coming hither to be read? to whom I anſwer, that he never did intend they ſhould come hither, he meant them to a party in the City, and takes no pleaſure I dare ſay, that I ſhould ſpend this time about him; well this is not the only thing wherein it is my happineſſe to agree with M. *Webſter*.

3. That there be not a ſet time for degrees, but that merit, not years ſhould take place, and be rewarded.

How fitting this is, I have endeavoured to ſhew p. 4 o.

4. That in their Exerciſes, it be tried what they can doe, that (nature having given them two hands) they may learne to worke &c.

The reaſons of this may be many, I ſhall name only two. Firſt, becauſe he hath been uſed to weed the Garden, and to other labour in his Covent: then why ſhould not we? Secondly, becauſe if his reformation ſhall take place, we muſt be put ſhortly to work for our livings, therefore tis good before hand, for each man to be provided of a Trade.

5. That Exerciſes may be in Engliſh.

His reaſon is, *leaſt we* forget the Engliſh Tongue, which would be very ſad if it ſhould fall out: *Mine* is, that M. *Webſter* and others of his meaſure, be not deprived of the benefit of them.

6. That neither Antiquity nor Novelty take place of Verity, nor the Authority of *Ariſtotle*, or any other, ſhould enchaine us.

What?

What? againe at *Aristotle*! nay verily now he is to blame: This remedy had been a pure one, if he could have let *Aristotle* alone: the fetching him in here, I feare, may give occasion to some, to think he does it out of spight.

7. Lastly, the order he prescribes is this, that they be taught, 1. *Mathematicks*. 2. *Tongues*. 3. *Physicks*. 4. *Logick*. 5. *Metaphysicks*. *&c*.

Not that all men should be bound to the same Method, (as is above expressed) beside M. *Webster* studied all these together, which hath made him so equally skilled in all, that there is not any thing to chuse betwixt his skill in every one of them, no man being able to speake, whether he be a greater Mathematician, a Linguist, or a Philosopher.

And now Sir, you judge that I have faithfully performed what I undertook, at the opening of his Remedies: I having stuck to him as close as needed to be, and to speake truth, as close as his sent would suffer mee.

Sir, I have ran through this Pamphlet, and I think I have in some measure, made good the character you gave me of him in your Epistle; you know Sir, I am not of those who hate to be reformed; it hath been my earnest desire, that men of Parts and Experience would meet together, and consult about the Advancement of study, by the most convenient method, That would produce something worthy of our age of light; the raw and crude attempts of such men as these, are slight and very Ridiculous, no waies considerable, unlesse it shall be in their excitations of us, to reforme such Errours as we find, to assert and vindicate the honour of these places. A thing which would speedily and plentifully be performed, if our designe of Printing Bookes, and setting up a forreigne correspondency were once accomplished. There is one thing which this sort of Pamphleteers insist on, which as it is pursued by my L. *Verulam*, so it carries weight with it, but is very impertinently applied, either as an exception against us, or as a generall rule to be imposed upon us in our Academicall institution. It is, that instead of verball Exercises, we should set upon experiments and observations, that we should lay aside our Disputations, Declamations, and Publick Lectures, and betake our selves, to Agriculture, Mechanicks, Chymistry, and the like.

It cannot be denied but this is the way, and the only way to perfect Naturall Philosophy and Medicine: so that whosoever intend to professe the one or the other, are to take that course,

and I have not neglected occasionally to tell the World, that this way is pursued amongst us. But our Academies are of a more generall and comprehensive institution, and as there is a provision here made, that whosoever will be excellent in any kind, in any Art, Science, or Language, may here receive assistance, and be led by the hand, till he come to be excellent; so is there a provision likewise, that men be not forced into particular waies, but may receive an institution, variously answerable to their genius and designe.

Of those very great numbers of youth, which come to our Universities, how few are there, whose designe is to be absolute in Naturall Philosophy? Which of the Nobility or Gentry, desire when they send their Sonnes hither, that they should be set to Chymistry, or Agriculture, or Mechanicks? Their removall is from hence commonly in two or three years, to the Innes of Court, and the desire of their friends is not, that they be engaged in those experimentall things, but that their reason, and fancy, and carriage, be improved by lighter Institutions and Exercises, that they may become Rationall and Gracefull speakers, and be of an acceptable behaviour in their Countries.

I am perswaded, that of all those, who come hither for Institution, there is not one of many hundreds, who if they may have their option, will give themselves to be accomplished Naturall Philosophers, (such as will, ought certainly to follow this course) the paines is great, the reward but slender, unlesse we reckon in the pleasure of contemplation; that indeed is great and high, but therefore to draw all men that way, by reason of the pleasure, were to present a Feast all of Custard or Tart, and not to consult the variety of Tasts, and tempers of our Guests: But I have been too much and long extravagant and idle: if out of all this you shall be pleased to raise a Contemplation of your power over mee, and shall from thence receive a complacence, it is the only aime and interest of, SIR,

Your Most &c.

H. D.

An Appendix Concerning what Mr *Hobbs* and Mr *Dell* have written touching the Universities.

SIR, when I consider how I have spent that little time, which I have hitherto bestowed upon Mr *Websters Examen*, and into what a temper of mind I have fallen upon that occasion, the satisfaction I receive from what I have done, is so small, that were I not held on by the power you have over mee, in truth I would excuse my selfe from any farther trouble. Now it seemes I must goe on, and being tired with idle play, I must addresse my selfe for a much more considerable encounter. You know Sir, and have observed in your Letter to mee, how vast a difference there is, betwixt the Learning and Reputation of Mr *Hobbs*, and these two Gentlemen, and how scornefully he will take it to be ranked with a Friar and an Enthusiast: The Answer to this, if he complaine, will be, we found him *inter Grues*, and could not without prejudice let him escape: However I shall deale with him as respectfully as I can, giving him leave to heare himselfe speake at large, (a thing he is infinitely taken with) and making such replies, as Truth and Reason shall suggest in our concernements. I intend only to consider what he hath spoken of the Universities in his *Leviathan*, or rather what I have therein observed to that purpose, laying together such passages as may make him to be understood.

That men may be able fully to comprehend the meaning of this Author, we must carefully by way of preparation, search for his
1. End and Designe.
2. Judgement, concerning the meanes of attaining it.
3. Expectation as to successe in his Designe, and the consequences of it.

1. It appeares that the end he proposes to himselfe (in his *Leviathan*) is, that the World should be regulated exactly, by that modell

modell which he there exhibits, and that his reaſon ſhould be the governing Reaſon of Mankind.

This is (I conceive) ſo evident, that he will not denie it, and ſo frequently inſinuated, that it's needleſſe to be particular. The cloſe of his ſecond part, and 31 Chapter, is with an intimation of a deſire, that *by the exerciſe of entire Soveraignty, his truth of ſpeculation may be converted into the utility of practiſe.*

2. The meanes he propoſes to accompliſh this end, is the *publicke Teaching of his Leviathan*: which he would *have protected by the exerciſe of entire Soveraignty.* ibid.

Now this publick teaching may be either in the { Pulpits. / Univerſities.

The Divines and others who make ſhew of Learning, derive their knowledge from the Univerſities, and from the Schooles of Law, or from the Books which by men eminent in thoſe Schooles and Univerſities have been publiſhed. It is therefore manifeſt, that the inſtruction of the People, dependeth wholly upon the right teaching of Youth in the Univerſities. p. 179, 180.

So that the way he propoſes to accompliſh his great deſigne, is, the Publicke reading of his *Leviathan* in the Univerſities, (eſpecially of England) and in order to this, he hath declared himſelfe concerning his Booke, the Univerſities, and himſelfe. 1. Concerning his Booke in the review. p. 395. "That it may be profitably Printed, *and more profitably taught in the Univerſities.* 2, and 3 Concerning the other two. p. 180. In anſwer to theſe two Queſtions.

1. *Are not the Univerſities of England learned enough already (to teach the People their duty?*
2. *Is it you (Mr Hobbs) will undertake to teach the Univerſities?*

Where the anſwer to the firſt, is, *That the Univerſities have not been able to plant the true Doctrine* (which is his.)

And to the other, that any man which ſees what he is doing, may eaſily perceive what he thinkes.

His immediate deſire and judgment is therefore, that his *Leviathan* be *by entire ſoveragnity impoſed upon the Univerſities*, there to be read, and publickly taught.

3. It will now concerne us to conſider his expectation and hope, concerning the accompliſhment of this (ſober and modeſt) deſigne. Upon the prevailing or failing of which hope in his mind, the deſtiny of the Univerſities (as to his endeavours) ſhall depend. If he have hope that he ſhall be publickly taught in the Univerſities, it will be convenient for him only to endeavour this

Peice

peice of Reformation, and to assert their usefulnesse being so ordered. If there be little hopes of obtaining this publick Authority for this great *Leviathan*; To what end then serve the Universities? Shall other things be taught there publickly, and this be looked upon as the writing of a private Author? It will then concerne him to fall downe right upon them, on every occasion to endeavour to blast them, and to proclaime them useless to the world.

And here indeed we find him fluctuating betwixt despaire and hope, p. 193. sometimes, "*At the point of believing this his labour as* "*useless as the Commonwealth of Plato. At other times recovering hopes, that* "*one time or other this writing of his may fall into the hands of a Soveraigne,* "*who by the Exercise of entire Soveraignty, in protecting the publick teaching* "*of it, will convert this truth of Speculation into the Utility of practise.*

How happy Sir had it been, if his hopes might have reigned perpetually in his mind, that so the Universities might have obtained a Patron of this great man, but he is well in yeares, and Jelousy and Spleen have prevailed over him, and in conclusion, he deales with us accordingly; indeed Sir, somewhat *Puerilely*, in insulting over us without cause, *Tetrically* striking at us without any occasion, *Unreasonably*, in charging us with some things we are not guilty of, and condemning us for other, without convincing us of any fault. This is that we shall demonstrate in our just defence, There are two passages by the by, and one entire Chapter which will concerne us to consider.

His first passage is in the 1. *Chapter* p. 4. Where having determined *Sence to be nothing else but a perception of a motion made upon the Organ*, He adds, *But the Phylosophy Schooles through all the Universities of Christendome grounded upon certaine texts of Aristotle, teach another Doctrine (viz. that sence is made by a Species &c.)*

1. As for the thing here charged upon all the Schooles of Christendome, you know it Sir to be untrue.

The other Theory of explaining sence upon the grounds of motion, was almost generally received here before his Booke came forth. Being sufficiently taught by *Des Cartes*, *Gassendus*, S. *K. Digby*, and others, before he had Published any thing in that kind.

2. That which he so much glories in, is not his owne invention, but is contained for substance (as I am certainely informed by one who hath seen it) in Mr *Warners* Papers, which Mr *Hobbs* had long since in his hands, and is delivered in the very beginning of that tract of vision, which treats *de penicillo optico*.

3.

3. If Mr *Hobbs* had invented this, who hath not (ſo farre as I can learne) added any thing conſiderable to the inventions of other men: It might have been needleſſe, upon ſo ſlight an occaſion, to inſult over all the Schooles of Chriſtendome; but his mind was intent upon his deſigne, and at this time his *hope* had poſſeſſion there; *He ſayes not* (therefore) *that, as diſapproving* (yet) *the uſe of Univerſities, but to let men ſee what would be amended in them.* page 4.

But that which followes after is indeed of worſe conſequence, and is (to ſpeake the beſt and mildeſt of it) an evidence of a fuming ſpleene, and an inſtance of deſpondency in his deſigne.

A touch he is thought to give us in his Kingdome of Darkeneſſe, where he makes a compariſon of the Papacy with the Kingdome of Fayries. The words are (*p.* 386.) *In what ſhop or operatory the Fayries make their Enchantments, the old Wives have not determined; but the Operatories of the Clergy, are well enough known to be the Univerſities, that received their Diſcipline, from Authority Pontificiall.*

In truth Sir, I hardly know how to behave my ſelfe upon this occaſion. Firſt, I know not whether he intended this to concerne *our* Univerſities or not; if not, he might have done us the Juſtice, to have ſeparated our caſe from that of Popiſh *Univerſities*; if he did intend to caſt a contumely upon us, I am yet at a loſſe how to anſwer him. This whole diſcourſe is freakiſh and unbecoming the Archipoliticall gravity of a Maſter of the world, our Univerſities have bin Modelled by commiſſion from the Civill Power. Seeing the old Women have found no operatory for the Fairyes; it was a needleſſe Sollicitude in this Reverend old man, to ſeeke one for the Clergy. Well Sir, ſeeing he will have his frollick, I am reſolved to anſwer this paſſage with a Crotchet of a Friend of mine, whoſe obſervation, is that however the *Fayries* are ſayd to be harmeleſſe in their dancings, he is ſure the Hobbe-goblins are ſpightfull and miſcheivous in their Friskings.

But hitherto we have been but girded at; his maine forces he hath gathered into the Chapter preceding this, *viz.* the 46. whoſe title is of *Darkeneſſe from vaine Philoſophy, &c.* but its deſigne is againſt Univerſities. And this Chapter containes,

1. A diſcourſe concerning, the beginning and progreſſe of Philoſophy.
2. Concerning the originall, & Progreſſe of Schooles.
3. The unprofitableneſſe of Schooles.
4. Of Univerſities, and a generall charge againſt them.

5.

5. Their particular errours.

The two first parts of this Chapter, seeme not to be of any speciall concernement to us, and I shall have that regard to him, and to my selfe, not to oppose him without necessity: were it requisite so to doe, it were easy to manifest, that his sentence concerning the beginnings and progresse of knowledge, is neither suitable to Reason nor History: the supposition laid as a lemma to that sentence is, that *hearding of men like beasts* together, their *feeding upon Akornes*, and drinking water, *their wanting for some time the use of speech*, &c. things neither suitable to those Authentick Histories which ought to have authority amongst us, nor yet to the conclusions of Reason, running back from the present state of the world, to the temper and state of earlier times. But to drive this home were to unravell the whole body of his Politicks, and to dissolve this goodly work, which is not to be done occasionally in such an Appendix; the time may be, when after Mr *Hobbs* shall have published his other Philosophicall Workes, from whence the rise of this Great one is fetched, some friend or other of ours may set apart some time, to weigh and examine all his Labours, and then to render him what shall be due to the Truth and Demonstration of his Assertions.

You know how much may be said for that *Origine & derivation of knowledge*, which the Bookes of Moses deliver to us; And for the *Origine* of Schooles, which is the second part of this discourse: as we cannot deny them to have been the productions of *Peace* and *leasure*, so I conceive it is an excessive instance of Spleen and Melancholy, prejudiciall even to the whole course of Life and Profession of M. *H.* to call the Discourses and Contemplations of the Antient Philosophers, by the name of *Talke* and *Idleneſſe*, and to compare the Exercises of *Plato*, *Aristotle*, *Zeno*, and the Antient Worthies, (without some of whose endeavours, there had scarce at this time been either oportunity of knowing much, nor had the World perhaps set so high a price on knowledge,) to the *prating and loitering usually exercised in Pauls Church, and More-fields*. The world had then another esteeme of those Exercises, *who publickly upon this occasion erected Schooles for Lectures, and Disputations, almost in every Commonwealth*. And it is in the strength of the reputation of Philosophy gained that way, that M. *Hobbs* findes a regard amongst men, desirous of knowledge, and not for the eminence of what he hath published, in any kind exceeding the productions of those men whom he despises. Thus much in generall concerning the two

first parts of this Chapter. The Third is, *the Inutility of the Antient Schooles.*

The distaste he hath conceived against our Universities, hath not suffered him to containe his Rage within any bounds. *What hath been the utility of those (Antient) Schooles? What Science is there at this day acquired by their Readings and Disputings.* p 369.

The meaning is, there never was any profit by Publick Schooles. This concernes us, and we will examine it particularly.

The substance of his reasoning is this, (ib.) *Naturall Philosophy cannot be had, without having first attained great knowledge in Geometry.*

That we have of Geometry (which is the Mother of all naturall Science) we are not indebted for it to the Schooles.

Plato forbad entrance to all that were not in some measure Geometricians, &c.

Sir, here it is that I cannot but complaine of misguided Rage in M. *Hobbs*; against this passage I assert, that not onely Geometry was taught in the Antient Schooles, but that to those Schooles, we owe the Geometry which we have.

Much we owe to the Schoole of *Athens*, and even to *Plato's* Schoole (the *Academy*) much more to that famous Schoole of *Alexandria*. *Plato* was He, who when the Oracle required the duplication of the Cubicall Altar, expounded it of the recommendation of the study of Geometry to them, shewed them that the particular solution of the Problem, must be by the invention of two meane proportionalls betwixt two lines given, propounded the Problem to his Scholers, who wrote severall things concerning it.

Proclus doth often referre the invention of Propositions in *Euclides* Collection, to the Schoole of *Pythagoras*. *Theudius Magnes*, *Cyzicinus* the Athenian, and others, are delivered to us by *Proclus*, in the Second Book of Commentaries upon the first Element of *Euclide*, *in Academia simul vacasse quæstionibus Geometricis enucleandis.*

But the Schoole of *Alexandria*, hath been so renouned for delivering of the Mathematicks, that in truth I cannot but wonder at the assertion of M. *Hobbs*.

It was begun by *Euclide* there, not long after the building of that City, in the time of *Ptolemæus Lagi*.

It was continued by the Disciples of *Euclide*, who left many behind him, as *Pappus* acknowledges in his Collections.

To it we owe all the great Mathematicians, which ever were amongst the Antients, such as *Eratosthenes* (who set up the Instruments

ments at *Alexandria*, by which men made the observations of *Hipparchus*, and *Ptolemy* the foundation of all Astronomy) *Archimedes*, *Apollonius* (the great Geometrician) *Ptolemy*, *Theon*, *Diophantus*, and very many others.

Nay, Sir *H. Savile* hath asserted, that from the time of *Euclide* to the *Saracenicall* times, there never was a great Mathematician, who was not borne at *Alexandria*, or had not studied some yeares there.

I would gladly know, what is there in Geometry, or all Mathematicks, which we are not indebted for to some of these, I speak not of Propositions, but of the way and method of mastering all kinds of Problemes. The Analyticks was their Art, the Exegeticall part hath indeed been found out by *Vieta*, and the Geometricall effection of solid and lineary Problemes, by the immortall wit of *Des Cartes*, but had it not been for those, we never had enjoyed the benefit of these.

I have heard that M. *Hobbs* hath given out, that he hath found the solution of some Problemes, amounting to no lesse then the Quadrature of the Circle, when we shall be made happy with the sight of those his labours, I shall fall in with those that speake loudest in his praise, in the meane time I cannot dissemble my feare, that his Geometricall designe (as to those high pieces) may prove answerable to a late Opticall designe of his, of casting Conicall glasses in a mould, then which there could not be any thing attempted, lesse becoming such a man, as he doth apprehend himselfe to be.

Briefely as to the case in hand, either M. *Hobbs* did know of these Schooles, or not; if he knew not of them, I dare undertake him not to be so great a Geometrician as he pretends to be, and that he is defective at his chiefe weapon.

If he did know of them, where is his ingenuity in asserting the inutility of Schooles? and that we are not beholden to them for our Geometry?

It is not in vaine Sir, that I have charged these things upon his spleene, which yet will more appeare by that which followes.

Pag. 370.

4. That which he there asserts concerning Universities is, that whereas an University is an Incorporation of many publick Schooles in one Towne.

1. *The Principall Schooles were ordained for*
The Romane Religion.

The Romane Law.
The Art of Medicine.

To this it is easily answered, that however the Ordination of them hath formerly been, the two Universities have since the casting off the Papall Yoke, been regulated by the Civill power, and been conformed to it, so that the Discourse of the Romish Religion or Law, with reflexion upon us, is disingenious, and nothing to this purpose.

2. *For the study of Philosophy, it hath no otherwise place, then as a Handmaid to the Romish Religion.*

This is in truth so Barbarous an Assertion, as nothing beside the Reverence to his Grey Haires, restraines me from speaking bluntly of him: what friends to the Romish Religion our Universities have brought forth, that party have felt. And it is said that Mr *Hobbs* is no otherwise an enemy to it, save only, as it hath the name of a Religion.

3. *And since the Authority of Aristotle is only current there, that study is not properly Phylosophy but Aristotelity.*

How farre the Authority of *Aristotle* is current amongst us, Sir both you and I have spoken.

What his designe is concerning the publick reading of his *Leviathan* Himselfe hath told us.

From whence it is manifest, that the only thing which paines him is the desire that Aristotelity may be changed into Hobbeity, & instead of the Stagyrite, the world may adore the great Malmesburian Phylosopher.

4. *For Geometry till of very late times it had no place at all. And if any man by the ingenuity of his nature had atteined to any degree of perfection in it, he was commonly thought a Magician, and his Art Diabolicall.*

Geometry hath now so much place in the Universities, that when Mr *Hobbs* shall have published his Philosophicall and Geometricall Peices, I assure my selfe, I am able to find a great number in the University, who will understand as much or more of them then he desires they should, indeed too much to keep up in them that Admiration of him which only will content him.

And if in our times these studies have been advanced, we might have expected from a temperate man, rather the commendation for our Advance, then an exprobration with the ignorance of our Ancestors.

The truth is Sir, about that time when Mr *Hobbs* was conversant in Magdalen-Hall, the constitution and way of the University might

might (likely) be enclining to his Character of it, but now his Discourse seemes like that of the seaven sleepers, who after many yeares awaking, in vaine addressed themselves to act according to the state of things when they lay downe.

I shall speake no more to this fourth head. And to the fift, containing an enumeration of particular errours: They all or most are resolved into that Aristotelity he Charges us with, and require no Answer, save that we enjoy a liberty of Philosophizing, and that if he should do us the honour to come amongst us, I am perswaded he would hardly find any other fault with us, except that great unpardonable one, that the publick reading of his *Leviathan*, is not by a Sanction of the *Magistrate* imposed upon us.

5. The particular errors which he would charge us with, are neere twenty in number, amongst which there is not one, either in Philosophy, Politicks, or Divinity, which he hath proved, or can prove, both to be an Error, and to be maintained by our Universities. I shall give a briefe account of them all.

1. His first Error charged upon us, is the Doctrine of *Abstracted Essences*, and *Immateriall Substances*.

Concerning which, as I cannot but acknowledge his Ratiocination to be good, as to the former part, *viz.* of *Universalls*, and formall *Entities*: so I am willing to make good upon a just occasion, that Being is a superiour notion to Body, that Immateriall substance, or separated Substances, is no contradiction, and that the Truths of Philosophy, are better salved upon that ground, then upon his imagination.

2. His next quarrell is at *Nunc stans*, the common definition of Eternity: This I affirme to be more intelligible then a successive Eternity, or a progresse *in infinitum*, which is the contrary position.

Of all that which followes, I doe not know one thing which is held by any of us.

3. As *That one Body may be in many places, many in one.*
4. *That Gravity is the cause of heavinesse.*
5. *That Quantity is put into Body already made.*
6. *That the Soule of man is Poured into the body, meaning it literally and grossely.*
7. *That the power of willing is the (totall) cause of Actuall willing.*
8. *That Fortune or Ignorance, is an occult cause of things, although we may not professe to know the causes of all things.*

These

These are the Errors in *Naturall Philosophy* charged on us, and yet not one of those positions generally maintained by us.

Morall Errours are these.

1. *That one makes things Incongruent, another the Incongruity.*
2. *That private appetite is the rule of publick good.*
3. *Lawfull Marriage is unchastity.*
4. *That all Government but Popular is Tyranny.*
5. *That not Men but Law Governes.*
6. *That humane Lawes ought to extend to the inquisition of mens Thoughts and Consciences, notwithstanding the conformity of their Speeches and Actions.*
7. *That private men may interpret the Law, and restraine where the Soveraigne hath left us liberty*

Concerning all which Positions, I am perswaded he cannot instance in one University man, who hath published such an opinion, as he would put upon the whole Universities: it is true, that in the first of these, when the question is, Whether there be Free will in man, or God be the Author of sinne, men fall frequently into very great difficulties: but either Mr *Hobbes* ought to have cleared one part of these two; or not to have charged upon us, either the obscurity of Truth, or the imbecillity of humane Nature.

As for the rest of them, he may better assert, that there are Universities in the *Moone*, and that they maintaine all those Positions, then impose them upon us. *There* it will be hard to prove the contrary, We *now* challenge him to make proofe of what he hath delivered, and Promise to give him satisfaction.

There remaines three other Charges, *viz.*

1. *The Insignificant Language of the Schoolemen (the Commenters upon Peter Lombard.)*
2. *Errors from Tradition (as the Histories of Apparitions and Ghosts, &c.)*
3. *The suppression of Reason and true Philosophy.*

But these with the other charges, are so extravagant, and so much forced to appeare against us, that had he not been in great necessity, and much constrained to it by his passion, I am perswaded, he never would have produced them, as Arguments of our disgrace. What is the language of *Peter Lombard*, or the Writers upon the Sentences, to the Universities of *Oxford* or *Cambridge*? When were we troubled or frighted with Ghosts or Apparitions? Whose Reason or Philosophy have we suppresst? Or is it such a

Crime

Crime to Assert the Attributes of God, and the Naturall Immortality of the Soules of Men, that it shall exempt our Adversaries from the Common Lawes, Honesty, and Ingenuity, and excuse the most grosse and palpable Calumniations of us? Nay, the delation of us to the Civill Magistrate, and the Endeavours for our Extirpation? But he hath done what becomes a man of his judgment and Principles, let us be answerable to ours, not returning railing for railing, or scorne for scorne, but making an end of this contention, let us release the Reader from farther trouble.

Concerning

Concerning Mr DELL.

IT remaines now, that I ſhould take into conſideration what Mr *Dell* hath written in our concernements, but that which he hath done, is ſo little either in Magnitude or Vertue, that I can hardly perſwade my ſelfe to make a buſineſſe of it.

The cauſe of *Learning*, its neceſſity and uſefullneſſe to the Miniſters of the Goſpell, though it be of generall importance to all men, whoſe intereſt it is, that the Blind be not leaders of the Blind, yet ſeeing the defence of it is taken up, by one ſo able and ready to maintaine the Truth, (Mr *Sydrach Sympſon*) I look upon it as forreigne to our preſent engagement, and ſhall therefore wholly decline it.

Our view is only of a Poſt-ſcript to his Book, called the *Triall of Spirits*, where he delivers his judgement concerning the Reformation of Univerſities. The piece is ſhort, it containes many things wherein we agree with him, and ſome few wherein we differ.

1. He would not have Children *have nothing to doe, but to doe nothing*. Very witty, No more would we.
2. He thinkes it meet, *the Magiſtrate take great care for the education of youth*. We alſo think it meet.
3. That Schooles be erected in greater Townes and Villages, *that none but Godly men, and ſober and Grave Women have charge of of them*. Very good.
4. That they firſt teach them to read their Native Tongue, [very neceſſary] and preſently to read the Scriptures. Very convenient.
5. *That in Great Townes they teach them Latine, Greeke, and Hebrew, and the Latine and Greeke eſpecially from Chriſtian Authors*. (not from Heathen Poets &c.) This alſo is very Honeſt.
6. *It may be convenient, that there may be ſome Univerſities or Colledges, for the teaching Liberall Arts, as Logick, of good uſe in Humane things, though in Divinity gladius Diaboli, and Mathematicks, which*

quence of what he hath done hitherto, hath been such as tends manifestly to the ruine then Reformation of that place.

This reflexion contains in the Parenthesis an unworthy reflexion upon those who have the mannage of the supream power; and is in it self such as he cannot prove: were his designe put in execution, it would tend undoubtedly to the disadvantage of Learning: there is nothing in the world more conducing to the enlarging of the minds of men and the compleating of their Knowledge, then the conversation with men eminent in all the severall parts of Learning, and the honest emulation of those that doe excell. This is to be had only where there are great numbers of Students and *Professors*, and the cause of the advance in Learning encreases always with the variety and eminency of mens wits and learning who converse together. To spare more words in a Theoreticall discourse of this nature, we may cõpare together the Learning of the Universities, and Religious Houses of foreigne parts, where it is evident, the difference in Learning is vast; those are dispersed according to great townes, and remaine pitifully ignorant, these are one or two in a Nation, flourishing with the profession of all ingenious Learning.

Now that which he alledges as a convenience in his way, *That People may maintaine their Children at home while they learne in the Schooles*, hath not been observed to tend to an advance in learning but to the contrary.

We have not *Generally* observed that Townsmens Children prove the greatest Scholars, and those who would have their Children excellently learned, rather choose to send them abroad to Schoole, or to travell, then keepe them at home. Having briefely examined this proposall, I shall need only to mention his second, which is,

2. *That youth may be so trained up, that they may spend some part of the day in Learning, and another part in some lawfull Calling* (suppose of Weaving or making Shooes) *one day in study, and another in businesse.*

How much he hath in him either of Learning or Judgement, he hath manifested by this proposall: I am much assured, there is not a Learned man in all the world, who hath not found by experience, that skill in any Faculty (so as to exceed the smatterings of such trifles as Mr. *Dell*) is not to be attained, without a timely beginning

ginning, a constancy and assiduity in study, especially while they are young; Had not Mr *Dell* abstained from reading of the Poets (rather because they are too hard for him, then for any wickednesse which is in them) he had long since been perswaded of this truth,

Multa tulit fecitq́, puer, sudavit & alsit.
Udum & molle lutum es, nunc, nunc properandus', & acri
Fingendus sine fine rotâ -----.

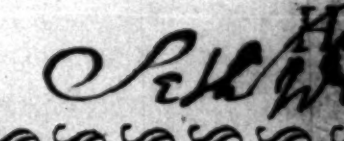
It is very probable that Mr *Dell* may have given as much of his time to some other trade, as he hath done to Learning or study: Indeed his Learning and Judgement shewes it, (notwithstanding which he may be (for ought I know) an excellent Artificer, his wit perhaps lying that way) but if this course shall be set up, as the only Authorized way of Institution, we may by this meanes have ignorance enough to think highly of our selves, but we shall become the scorne of all the Gallant Men in the Nations about us, and Mr *Dell* shall not need to torment himselfe about Tithes, and maintainance of Ministers, *the Romans will come and take away their Place and Nation.*

Sir, I have now done what I intended, (as slightly as I could runne over what you recommended,) and am ambitious only to continue in the acceptance wherein I stand with you,

As being your most

Humble and Affectionate

Servant



FINIS.